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DEVOTIONS
FOR
HOLY COMMUNION

DEVOTIONS

FOR

Holy Communion

COMPILED FROM

VARIOUS SOURCES,

WITH AN INTRODUCTION GATHERED FROM THE WRITINGS OF

THE REV. EDWARD BOUVERIE PUSEY, D.D.,

LATE CANON OF CHRIST CHURCH, AND REGIUS PROFESSOR OF HEBREW;

AND A PREFACE BY

THE REV. GEORGE EDWARD JELF, M.A.,

CANON OF ROCHESTER.

✠

And He was known of them in Breaking of Bread.

✠

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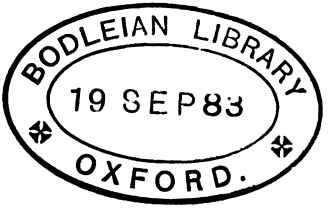

TO

My Father,

THE REVEREND EDWARD BOUVERIE PUSEY, D.D.

(REMOVED FOR A WHILE FROM EARTHLY SIGHT),

I DEDICATE THIS BOOK

WITH A

DAUGHTER'S DEEPEST AFFECTION AND TRUEST GRATITUDE

FOR THE

TEACHING AND GUIDANCE OF MANY YEARS.

EDITOR'S PREFACE.

THIS little Manual of Eucharistic devotions is humbly submitted to the Clergy and Laity of the English Church, as a concise and practical summary of the thoughtful, pious, Catholic, Evangelical teaching of one of her most learned and loyal sons, on the subject of the Holy Communion.

It is the earnest wish of our revered Dr. Pusey's only surviving daughter, not only to do all possible honour to her father's memory, but also, as the Dedication implies, to declare her thorough belief that, in his unseen life and spiritual influence, he is not really separated from her, or from the Church which he loved and served so faithfully.

More than one book of extracts from his writings will have issued from the press this year. Real helps they will be found, both to those readers who have long valued and largely profited by some of his voluminous works, and also to those, whose attention has not been drawn to them, or who, through some misunderstanding, have turned away from them.

The present Manual covers rather different ground, and is intended first to declare the doctrine of the Holy Eucharist, both as a Divine Memorial and as a Divine Communion—then to aid Church people in pleading aright that Perfect Sacrifice, and in duly receiving that Blessed Sacrament—and then to suggest the way in which, whether we actually or only spiritually partake of the Altar, both our devotion and our life should centre in the Passion and the Presence of Him who "redeemed us to GOD by His Blood," and who "ever liveth to make intercession for us."

This certainly describes in few words the Sacramental teaching, the whole religious writing, of Dr. Pusey. And his daughter, who from earliest years has been trained by his precept and example, greatly desires to extend to others the blessings so richly enjoyed by herself, more especially as regards the teaching she has had concerning the dignity of the Holy Mysteries, and the worthy receiving thereof.

In accordance with this wish, she has compiled from various sources, more or less connected with her father's mind and aim, the prayers and meditations which, together with the Office, follow the Introduction. They are guarded, both for rever-

ence and for comfort, by passages of Holy Scripture. It is on these that the heart of the devout Communicant should be chiefly fixed—by these that it should be consoled and warned, both before and after participation—through these that it should be lifted up to adore Him who speaketh from Heaven, and is yet spiritually present with us on earth.

The Editor, having been requested, as a priest, to undertake the responsibility of revising the Manual, feels that some explanation is due from him of what might seem a somewhat presumptuous task in one so little qualified to review or to commend the words of a master in Israel.

It is a sacred proverb for all time: "Thine own friend, and thy father's friend, forsake not." The writer of this Preface had in some sort to fulfil the duties of that double relationship. Not only does he himself owe much to Dr. Pusey for comfort and counsel, but his father was from boyhood at Eton to old age at Oxford his nearest and dearest friend —the friend with whom in school-days he could be merry and wise—on whom, both at Oriel and at Christ Church, he could always depend for love and sympathy—to whom, in the dark hours of reproach and judgment, he never failed to trust himself for fair treatment and impartial advocacy—

and for whom, though constrained now and then to differ from him, he retained to the last the warmest Christian affection.

It is in grateful remembrance of this life-long friendship, that the slight though honourable share in the compilation of these devotions has been accepted by the Editor; nor does this book go forth without his prayer and hope, that it may be blest to many in the Church, for time and for eternity—assisting them to pass the time of their sojourning here in godly fear and yet in trustful faith, and to prepare themselves, by Eucharistic Adoration and Communion, for the Eternal Home in the Presence of our LORD and SAVIOUR.

✠

"Here is the patience of the saints: here are they that keep the Commandments of GOD, and the Faith of JESUS.

"And I heard a voice from Heaven, saying unto me, Write, Blessed are the dead which die in the LORD from henceforth: yea, saith the SPIRIT, that they may rest from their labours; and their works do follow them."

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Easter, 1883.

INTRODUCTION

TO THE

DEVOTIONS FOR HOLY COMMUNION.

GATHERED FROM THE WRITINGS OF THE

Rev. E. B. Pusey, D.D.

THERE are in the Communion two parts. 1. A Commemoration, or "showing forth of our Lord's death until He come." 2. A Communion, or receiving of Christ in the believer's soul; and they who mistake these two, have been in danger of destroying both. In the whole action of the Communion, the Priest, and the people with and through him, commemorate or make mention of and show forth the Death of our Lord. The Priest offers to God the bread and wine as memorials of the One Precious Sacrifice on the Cross, and entreats Him, by these emblems of His most precious Death and Passion, to have mercy upon us and the whole Church; he breaks the bread, and pours out the wine, as he was

commanded, as Christ's Body was broken and His Blood shed upon the Cross. He offers to the Father the Body and Blood of Christ Sacramentally present, as the Great High Priest evermore pleads by His Glorious Wounds in Heaven. The whole assembly joins with the Priest as he does it in the name of all, and presents their faith, their alms, and their oblations before God. But in the actual Communion it is not so. Herein we do nothing but receive; herein is no commemoration, no showing forth His Death, but something far other and higher, a receiving Him. Herein is no action of our own, save that of resignation of our whole selves to His holy will and pleasure, a wish to receive what He will be pleased to impart, which saith, "Amen, so come Lord Jesus!" "Behold the servants of the Lord, be it unto us according to Thy Word."

Christ dwells in us in a twofold way, spiritually and Sacramentally. By His Spirit, He makes us the temples of God; by His Body and Blood, He is to our bodies also a Source of life, incorruption, immortality. As you would reverence the Church of God, so and much more reverence yourselves as His Temples. As you would reverence the Holy Sepulchre, so and yet more reverence greatly yourselves, your own bodies, which, as our Church says, have been "made clean by His Body, and washed with His most Precious Blood." If ye believe

Christ and His Word, ye know that, when ye do come to the Holy Eucharist, ye come to the Communion of the Body and Blood of Christ. Past sin excludes no penitent sinner from any nearness to Christ. Present weakness or sickness hinders none from coming to the Physician of Life. We come to the Physician, not because we are whole, but because we are sick. But we must not come to this immediate Presence of Christ, the Church tells us, without "true repentance for past sins, and a steadfast purpose to lead a new life." We must not return "from the sky to the sty." For what end to pretend again and again to desire that the soul should be washed in Christ's Precious Blood, and then ever anew to return to the "wallowing in the mire"? To what end, contrary to God's Word, first to "drink the Cup of the Lord," and then "the cup of devils"? And what are ye yourselves, whe do these things? What are ye wasting in yourselves? God, the Word, became flesh to redeem you. He, the only Begotten Son of God, for you made Man, giveth Himself to you to dwell in you, and make you one with Him. This He does for you in time, while you are yet in this clay, absent from Him, seeing Him not, save by the eye of faith, touching Him with the hands of the heart, and if ye will, ye, by that inner touch, "taste and see that the Lord is gracious."

The Holy Eucharist is a great gift, greater than our weak, yea, than our highest, thoughts can reach to. But we may not think of it only as a gift, *i.e.*, not as that which, if we use, is a blessing, and if we use it not, we are none the worse for, except that we lose it. Such cannot be the case with any of God's gifts; for whoso despiseth the gifts of God, despiseth Him, and no one can despise Him and go unpunished. Our daily earthly bread is the gift of God, yet such a gift, as if we were to go without it, our bodily life would perish. Even so is it with the life of our souls. "He that hath the Son hath life;" but it follows, "He that hath not the Son, hath *not* life." Whoso, in faith, receiveth the Holy Eucharist, with It receiveth Him Who is Life; and whoso receiveth It not, and by reason of his age may receive It, hath not life. Our Lord, Who saith the one, saith the other also. He saith, "Whoso eateth My Flesh and drinketh My Blood hath Eternal Life;" and He saith also, "Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you." *He* Himself has given this awful seal to both His Sacraments. He said, "Except a man be born of Water and the Spirit, he cannot enter into the kingdom of God," and so He compelled us to come in by the way which He had appointed Baptism "of Water and the Spirit." Now that we have been brought into that kingdom, He hath said

we cannot remain members of it, cannot have life, unless in His Sacrament we feed on Him. It is not I, it is not a messenger or minister of God who tells you this; it is God Himself, it is Christ Who died for you, Who telleth you, that unless you seek for the life which He gives, in the way in which He has appointed for you, if you seek for health, or strength, or salvation, in any ways of your own, yea, if you seek for Him where He is not to be found, where He has not taught you to seek for Him, you have no life in you; you are already dead, having separated yourselves from Him Who is Life.

The Holy Eucharist has also a heavenly sweetness, the foretaste of the eternal, against the destructive sweetness of this world's pleasures. It has sweetness because Christ is sweet to the soul; it is "healthful grace," because Christ is our Health, and the Author of Grace; it is the "defence of faith," because Christ is "the Author and Finisher of our faith;" it is "the Food of immortality and the hope of the Resurrection, the pledge of eternal health, and the sovereign preservative against death," because "Christ is all these, and all besides;" "our Redemption, and Salvation," "the Resurrection and the Life."

Had the Holy Eucharist been only a figure, there would be nothing whereof It could be a Communion. True, what we see, in that it is broken, is an image

of His Body which was slain; and in that it is poured out, it is an image of His Blood which was shed. That which is seen is an image of the reality which is unseen. Yet God says not by S. Paul, It is an image, but It is "the Communion of the Body of Christ." But in order to be a Communion of It, there must be That of which it is the Communion. When we too are taught to pray that we "may so eat the Flesh of Christ, and drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood," we mean a real, actual, though Sacramental and spiritual, eating and drinking; we do not mean a figurative cleansing by a figurative eating and drinking.

It was His last parting act, the anticipation of His Passion, His Testament in His Blood, His gift to His own in the stead of His own Visible Presence, a new revelation, applying and embodying in act what He had before taught: "Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you;" "Whoso eateth My Flesh and drinketh My Blood, hath everlasting life." The solemnity of the words is enforced by the almost unvarying uniformity with which they are recorded. God has appointed that four inspired writers should deliver to us the words of Institution. They repeat with an awful oneness, His action, His Blessing, His

gift, His words. S. Matthew, S. Mark, S. Luke, and S. Paul, to whom our Lord revealed it from Heaven, say alike : " He took bread, He blessed, He brake, He gave it, He said, Take eat, this is My Body ; " " He took the Cup, He blessed, He gave it to them, He said, This is My Blood of the New Testament." The very words, " This is My Blood of the New Testament," are framed upon those whereby the Old Covenant at Mount Sinai was sanctioned through the sprinkling of real blood of a sacrifice, appointed by God to shadow out the Atoning Blood which was shed upon the Cross. " And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words."

Our Blessed Lord through those words, " This is My Body," teaches us that which it concerns us to know. His own precious Gift, the means of union and incorporation with Himself, whereby He hallows us, nourishes our souls to life everlasting, reforms our nature, and conforms it to His own, re-creates us to newness of life, binds and cements us to Himself as Man, washes, beautifies, kindles our minds, strengthens our hearts, is a Source of life within us, joining us to Himself our Life, and giving us the victory over sin and death.

We know not the manner of His Presence, save that it is not according to the natural Presence of

our Lord's Human Flesh, which is at the Right Hand of God; and therefore it is called Sacramental. But it is a Presence without us, not within us only; a Presence by virtue of our Lord's Words, although to us it becomes a saving Presence, received to our salvation, through our faith. It is not a Presence simply in the soul of the receiver, as "Christ dwells in our heart by faith;" or as, in acts of spiritual, apart from Sacramental, Communion, we, by our longings, invite Him into our souls. But while the Consecrated Elements, as we believe (because our Lord and God the Holy Ghost in Holy Scripture call them still after consecration by the names of their natural substances, and do not say that they cease to be such), while the Consecrated Elements remain in their natural substances, still, since our Lord says, "This is My Body," "This is My Blood," the Church of England believes that "under the form of Bread and Wine" so consecrated, we "receive the Body and Blood of our Saviour Christ." And since we receive them, they must be there, in order that we may receive them. We need not then (as the school of Calvin bids men) "ascend into Heaven to bring down Christ from above." For He is truly present, for us truly to receive Him to the salvation of our souls, if they be prepared by repentance, faith, and through the cleansing of His Spirit, for His coming. And when

on the awful night before the Passion, He offered Himself as a Sacrifice for us, Priest at once, and the "Lamb of God Which taketh away the sins of the world," instituting that Sacrament which was to be the memorial of His Death, and whereby we are to show forth that Death to the Father, and plead its merits to Him, He set forth that Meritorious Death in the selfsame words, "This is My Body Which is given *for* you;" "This Cup is the New Testament in My Blood, Which is shed *for* you," (as S. Matthew adds) "for the remission of sins." He sets forth His Body as broken for us; His Blood, as separated from the Body, as shed for us. In this, the highest Act of our devotion, the Centre of our spiritual life, He appointed that with the eye of faith, we should see His Body, as so broken, His Blood, as so shed for us.

I would then set before you the doctrine of the Holy Eucharist on both sides;—and this because some, looking for too much clearness in their intellectual conceptions of Divine Mysteries, are tempted to undue speculation in defining the mode of the Sacred Presence of our Lord; and others, practically, can hardly be thought to believe any real Presence at all; else they would not approach, as they do, so unrepenting and so careless. It is a temptation to require too precise theories, to desire to be able to state clearly to the understanding that which is

beyond all understanding. And men *can* conceive that the elements after Consecration are only what they seem, and what they were before, not the vehicle of an Unseen Presence; and again, they *can* imagine that they are nothing but an outward show, and that the Body of Christ alone is present; they can forget either the Unseen Presence or the visible form, but they have difficulty in receiving the thought which the Church of England suggests in her words, "of the due receiving of the Blessed Body and Blood of our Saviour Christ *under* the form of bread and wine," that the Sacramental bread and wine "remain still in their natural substances," and yet that under these poor outward forms, "His creatures of Bread and Wine," the faithful "verily and indeed take and receive the Body and Blood of Christ." And yet Holy Scripture, taken in its plainest meaning, affirms both that the outward elements remain, and still that there is the Real Presence of the Body of Christ.

Christ hath said, "This is My Body;" He saith not, by what mode. We believe what He, the Truth, saith. Truth cannot lie. How He bringeth it to pass, we may leave to His Omnipotency. It is a law which He hath impressed upon physical nature, that two bodies cannot be in the same place at the same time. And yet we receive, without doubting, that our Lord, in His Spiritual Body,

passed, on the morning of the Resurrection, through the sealed tomb. For the Angels rolled away the stone to show that He *was* risen. He passed through the closed doors, so that the disciples thought that "it was a spirit;" as He had passed before through the doors of the Virgin's womb. We do not stay to inquire in what way the substance of His Body passed through the substance of the closed doors. Enough that God has said it. As it passed, it must have been in the same place, penetrating but not displacing them. Still less need we ask, by what law of nature that Sacramental Presence can be, which is not after the order of nature but is above nature.

The Holy Eucharist is plainly the closest union of man with God. Through the Incarnation God took our nature, took the Manhood into God. But although we had that unspeakable nearness to Himself, in that the Co-eternal Son, God *of* God, and God *with* God, took not the nature of Angels, but took the Manhood into God, this was a gift to our whole race. It was a gift, which, by its very nature, must overflow to us individually, yet still it requires a further act of God's condescension fully to apply it to each one of us. God the Word became Flesh, yet hereby He was in His Human Nature One *with* us; we were not, as yet, made "one with Him." We could not be united to

Him, save by His communicating Himself to us. This he willed to do by indwelling in us through His Spirit: by making us, through the Sacrament of Baptism, members of His Son; by giving us, through the Holy Eucharist, not in any carnal way, but really and spiritually, the Flesh and Blood of the Incarnate Son, whereby "He dwelleth in us, and we in Him, He is one with us, and we with Him." Through these, He imparteth to us the life which He Himself is. This is the comfort of the penitent, the joy of the faithful, the Paradise of the holy, the Heaven of those whose conversation is in Heaven, the purity of those who long to be partakers of His holiness, the strengthening of man's heart, the renewal of the inward man, the fervour of Divine love, spiritual peace, kindled hope, assured faith, burning thankfulness, that our Lord Jesus Christ, not in figure, but in reality, although a spiritual reality, does give Himself to us, does come to be in us. The Communion is not a mere going up of our souls to Christ, but a coming down of Him to us.

It is a great mystery of His Love, that, being for ever in His Human Body at the Right Hand of God, He should so "delight to be among the sons of men"; that He should invent, so to speak, another mode of existence of His Body and Blood, a spiritual existence, in order to be with us, to be with each one of us, to be so wholly with each one

of us, as if He were with none besides. It is a miracle, the most marvellous of miracles; but a miracle for which we have His Word, Who is the Truth Itself.

Why should we think it a strange thing to worship our Redeeming Lord wherever He says that He is to be found? We do not think that we are localising the Infinite God, if we conceive of Him in space, and adore Him *in* the highest heavens. Yet He comprehendeth the heavens, not they Him, the Infinite. We do not think that we are tying down our Lord's Divine Nature, if we believe that He, our Lord and God, is, as He has promised, specially present where two or three are gathered together in His Name, in our churches, or in the mountains and caves and ends of the earth, in the prison-house of the Catacombs. We think it no derogation to Him, the Infinite God, that He did not abhor the Virgin's womb, or that He lay in the manger amid the brute cattle, or was bound in swaddling clothes. Believing as we believe, we should, with the Magi, have fallen down and worshipped the speechless Infant, knowing Him to be God, the Word. We should have thought His raiment, as Man, no hindrance to our adoring Him. Why then should we think it too strange a thing for His Marvellous Condescension, that He should now give us His

Blessed Body and Blood under the form of bread and wine?" Or how should His Body which He gives us not be His living, life-giving Body? Or how should His life-giving Body be apart from His Godhead, which makes It life-giving? Or how, since His Godhead is present there, should we not adore? We do not adore the Sacrament, as, when He was upon the earth, we should not have adored His raiment, even although the touch of it conveyed the hidden virtue from Him, the Source of Life and healing. But Himself, wheresoever or howsoever He is present, we are bound to adore. Our duty to Him as His creatures, our love to Him as our Redeemer, our hopes in Him as our Deliverer from the wrath to come, constrain us to worship Him, to plead to Him, with our whole heart, and mind, and soul, and strength.

Faith regards not things visible, only or chiefly; as it regarded not the outward dress of our Lord, save when it touched the hem of His garment, and virtue went out of Him, and healed those who touched in faith. Yea, rather, faith forgets things outward in His unseen Presence. What is precious to the soul is its Redeemer's Presence, and its union with Him. It acknowledges, yet is not anxious about, the presence of the visible symbols. It pierces beyond the veil. It sees Him Who is

invisible, and receives Him in the ruined mansion of the soul, and by Him is strengthened; in Him has peace; in His Presence has the pledge of forgiveness, and of everlasting union with its Lord and its God. It owns as a truth of fact, and as taught in God's Word, the presence of the outward symbols. Its Joy, the Contentment of its longings, its Life, its Strength, its Stay, its Peace, its Life, is the Presence of its Lord.

But nearness to God has also an awful aspect. "Our God is a consuming Fire." Your consciences can best tell you whether your souls are arrayed in the wedding garment which Christ gives, and which Christ requires in those who would approach to His Heavenly Feast, the wedding garment of faith and love unfeigned, an upright and holy conversation, cleansed and made pure by the Blood of Christ, or whether, "grieving the Holy Spirit of God, whereby ye were sealed," and "not led by the Spirit of God," ye are now (God forbid that ye should remain so) "none of His."

The Church requires, as conditions of a worthy reception, repentance, faith, charity, a loving and thankful memory of the Passion of our Lord, and a steadfast purpose to lead a new life. This you are to ascertain for yourselves, by examining yourselves. God bids you by S. Paul, He exhorts you by the Church: "Search and examine your

own consciences, and that not lightly and after the manner of dissemblers with God, but so that ye may come holy and clean to such a Heavenly Feast." Would that we were not compelled to think that many sought rather to forget themselves, than to examine themselves; to hide themselves from themselves; to put away their sins for a day or two, in order to resume them as before, as though the wedding garment which God requires might be laid aside, as soon as the Feast was over; or as if this unwilling abstinence of a few days from some besetting sin were the clothing of "the new man, which after God is created in righteousness and true holiness."

What is the marriage garment, wherewith we may come to this so holy Feast, prepared for us, so that we may not be cast out? I can give no better answer than that which our Church gives us as the conclusion of her Catechism—true repentance, a steadfast purpose to lead a new life, a lively faith in God's mercy through Christ, a thankful remembrance of His Death, and charity with all.

It is a *real* fear, lest we injure ourselves in our every approach to God. We cannot have been more immediately in God's Presence, and be what we were before. Every time we kneel before Him in prayer, in our private devotions, in the service

of the week, on the Lord's Day; every time we enter His House, much more on each occasion that we partake of His Body and Blood, we become other than we were before. We rise up different from what we knelt down. As we were there, careless or earnest; reverent or irreverent; fixed in heart even amid distraction, or giving ourselves to lukewarmness; penitent or impenitent,—we arose with a blessing, or the further from God, and the more "nigh unto cursing." We cannot escape. People only increase their own difficulty by infrequency. The more infrequent people's devotions, the more irreverent are they, for their very infrequency is an irreverence, and deprives them of God's Blessing. If we are cleansing our hearts diligently, He will make the mansion of our souls fit for His reception at all times. If men will not part with their sins, they are never fit for His Presence, here or in Heaven. It is not then to keep us back from approaching to God, that these fears are placed within us. "We are not come unto the mountain which might be touched, and which burned with fire," and of which God charged, "Set bounds about the mount and sanctify it, charge the people lest they break through unto the Lord to gaze, and many of them perish." Our privilege, although on that account the more awful, is that we *must* draw near, lest we perish. God putteth

not these fears into the hearts of any, to keep them away from Him, our true Life; but that we may so approach Him, that we "may have life, and have it more abundantly," He gives us fear before we approach Him, that approaching Him "in reverence and godly fear," we may be before Him without fear, since, when we fear, He will say to us, "Fear not."

Our safety is not in keeping away from our Redeemer, but in drawing near more lowlily, and guarding ourselves more watchfully. *They* incur the risk of offending by "not discerning the Lord's Body" beforehand, who remit in their diligence in preparing their hearts, examine themselves lightly, are not careful to know what evil there is in them, or how it is to be healed, or look for no benefit, not on account of their own unworthiness, but as though, if worthy, Heaven were not open to them to partake. *They* risk at the time, who labour not to impress their minds with the awfulness of the service whereat they present themselves; who gather not up their minds with all their power for this one thought, Whom they are to receive, and what for themselves or for others they need, and seek not that their unstayedness should be fixed by Him.

For every means of grace we shall have to give account before God, for those which we have

neglected, as for those which we have used; for the Communion offered on the next Lord's Day, whether we partake of It, how we partake of It, what use we make of the Gift therein bestowed on us. I dare not say that there is no danger in approaching unduly this Holy Mystery. There is. God hath so willed that with His gifts there should be danger: there is danger in every way but *one*. We are beset by dangers in life and in death, and there is throughout one only path of safety, the path of God's Commandments. It is a strait and narrow path, and we dare not make it broad. There *is* peril, great peril, in profaning these Holy Mysteries, that God may cut off such an one at once, as He did Uzzah for touching His ark, or the Corinthians. There is a danger to one, who prepares himself to receive them, and then straightway returns to his old habits, and forgets what God has done for his soul, and all His benefits, lest God should leave him to himself, and, since he will not retain His gifts, for the future not give him the gifts which he set at nought. There is danger to those who receive It *frequently*, if they slacken their diligence in cleansing themselves, lest the Sacrament become an ordinary thing. There is a danger in *not receiving* whenever a person by any means can, because it is despising God's gift, and provoking Him to withdraw It, and give you over

to a cold, unloving, careless temper. There is a danger in every way of receiving It unduly; and in not receiving It at all, there is starvation and death of the soul. There is a danger in every way but one; and that is, keeping your hearts diligently, preparing yourselves when you can, carefully; praying to God fervently, to give you that holy frame of mind which He will accept; receiving His gifts, whenever they are offered to you, humbly and thankfully; and bringing forth fruit enduringly and increasingly. God has set dangers on all sides, that we may not shrink back, but may go forward in the one path which leadeth unto Him.

The wilderness shutteth us in; the sea is before, and the enemy behind; but God will place His pillar of fire between the enemy and us, and the sea shall part, and that which was our enemy shall be our safeguard; a narrow path it is, but the sea, which would devour us, shall be a wall on the right and on the left to fence us in from straying, and protect us against the enemy. So will He conduct us to the promised land. We might have shrunk (who would not have shrunk?) from coming to the all-Holy Mysteries, but that our Saviour saith, "Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you." Come then we must; and so, though with trembling hearts and faint steps, mistrusting

ourselves, but trusting in God, we will come. We should mistrust our own weakness, but we should not mistrust God's Strength. He invites, Who willeth not the sinner's death, Who warneth us that He may not strike, Who correcteth that He may not destroy. He, Who hath appointed us this narrow path, will keep therein those who will be kept. He, Who has made this Heavenly Food needful for life, is able to keep us, if we commit ourselves to Him. He Who giveth us His Son to dwell in us, how shall He not cleanse us wholly, if we will be cleansed? He, Who, by giving us that Heavenly Body, keepeth us members of that Body whereof He is the Head, how shall He not keep those members of Himself? How should Satan have power over the members of Christ? Christ will make each Communion a means to enable you to receive the next more devoutly and profitably.

I have dwelt upon the awfulness of the Communion, not to deter any from partaking of It, but that *all* may be more careful *how* they partake of It. None is excluded who excludeth not himself. "Holy things are for the holy," and whoso will not be holy must depart. Men must part with their sins or Christ.

The more unworthy any of us feels himself, yea. though he be more unworthy than others, he is less unworthy because he feels so. God "dwelleth in

the lowly and contrite heart." He came to heal the sick, to cleanse the lepers, to cast out devils, to make the lame to walk, to raise the dead, to bind up the broken-hearted. If we be in earnest with our confession, He will make each Communion a means to lighten the burthen of our sins; He will bind up our wounds, will unbind the graveclothes of the death of sin wherewith we have anew bound ourselves; He will give us strength to walk; He will cast out Satan, to whom each sin anew enslaves; He will, by His indwelling Spirit, again "restore to us the help of His salvation, and stablish us with His free Spirit."

For due preparation we need not fear that lawful occupation will not leave us time. Daily Communion was long the privilege of all Christians; still longer of our Western Churches. And yet S. Paul's command, "Let a man examine himself," was obeyed then. Be we only in earnest, or long to be so, and "The Lord will provide." He can make our whole life one preparation for His Coming to us, as each day should be for His final Coming. As the light of day is shed around us, and we are conscious of its presence and gladdened by it, and yet our eyes behold only the more distinctly all upon which it falls, so may the Sun of our souls be ever present to them, and we rejoice in His Presence, and yet see and do our several duties, not only un-

hindered by our thoughts of God, but more distinctly, and with readier mind and will. Seek we, amid our daily duties or refreshments, to win our thoughts more to Him, to consecrate to Him the several portions of the day and our larger courses of action, and, as we learn how, each several action.

For more immediate preparation, frequent Communicants, living, as they should, in habitual watchfulness, as they will have a shorter period to review, so having learned more watchful ways, their souls will lie more open to themselves, and they will learn, with less of effort, to exercise more readily a closer search. Their accounts with themselves will be in better order, and so reviewed more easily. Then also win we, if we can, some time for collectedness and retirement, as by earlier rising, or, when we may, by stillness and holier reading on the preceding evening, or in its later hours. Above all, do not neglect preparation or thanksgiving on any day, because thou canst not use all the prayers thou wouldst. God does not look on the length of the prayers, but on the desire of the heart. He who accepts the "cup of cold water given to a disciple in His name," from those who have no larger gift to offer, will accept brief prayers darted up, out of the midst even of occupation, to Him.

His glorious Body is in Heaven, where It is to remain "until the restitution of all things." Yet

He made Himself present to S. Paul on his way to Damascus—"I am Jesus, Whom thou persecutest." He is not present, in the same mode of existence, in the Heavens and on the Altar. But "by a Divine virtue He raises His Body above the condition of a body and gives it a spiritual mode of existence," as He Himself speaks, when speaking of that great mystery in the words which S. John has recorded; "so that it exists as if it were a spirit, invisible and indivisible;" a likeness of which we see in the soul which exists everywhere in the body and wholly in each part of it. But then the same Body, which is locally at the Right Hand of God, is supralocally, under a different mode of existence, present with us, really, truly, substantially, though spiritually. And since His Body is there, there must His Soul be also, there also His Divinity. For they are inseparable. And all this for us, all this for each one of us as closely as is possible with Himself. He does not leave Heaven for us; His Presence there is necessary for us; yet ere He left earth, He contrived a way, whereby He should be continually present on earth—present, not, as when on earth, in one single place, but throughout the whole earth, wherever Christians are, for Him to come to, wherever, according to His holy Institution, His words consecrate the oblations to be His Body and Blood. Truly "it is expedient

for us that He should go away," for we could not everywhere have been present with Him in His Bodily Form, but He is everywhere present with us, to be to each one of us, what He is to all. When Jesus was on earth, He merited for His Human Soul and Body too. Every moment's suffering and humiliation and obedience was adding to the ineffable glory of His Human Body and Soul. Now He comes to be present, simply for us, to allow Himself to be sacramentally offered, in order to apply to our wants the infinite merits of His own Sacrifice on the Cross, to come to dwell in us, to unite Himself with us, to be our Food, not changed into us, but changing us into Himself; that "spiritually eating the Flesh of Christ and drinking His Blood, we may dwell in Christ and Christ in us, may be one with Christ and Christ with us."

He will make each Lord's Day an Easter-Day to us, in which our Risen Lord will appear to us, "talk to us by the way," "open our hearts," and into our opened hearts pour in His Life, and Presence, and Love. He will anew cleanse the defilements which we bewail; fill up the scars our sins have left; repair the decays, which in our forgetfulness or wilfulness we have contracted; heal our infirmities, that in Mercy and Loving-kindness He may crown us. He will make each Lord's day a herald of that glorious Easter-morn, when "shadows

shall flee away," and night, and time, and sin, and infirmity, and death shall be no more; when all who are His, shall for ever meet in His Presence, and joy before Him.

It has been advised, when Communion is weekly, to make the three first days of the week *thanksgiving;* the three last *preparation;* or thanksgiving and preparation may be blended into one. For we ask for His Blessed Presence, not as though we had It not; we thank Him for His Gift, not as though we needed not that it be renewed.

For the week of preparation, use and make what time you can. Our fathers used, not so long since (even when daily service had declined), yet at least to assemble themselves (whosoever wished to be Communicants) in God's House during the week before, there to lament their sins before Him, that so having confessed their sins, they might on the next Lord's day be more worthy partakers of the Holy Communion.

The gifts of God in His Sacraments are so surpassing, and yet all which appears outwardly to the senses is so slight; they are so exceeding spiritual, and must be received and believed spiritually, and man is by nature so inclined to dwell on the things of sense, they must be searched deeply, and man of himself returns for ever to the surface, that it is of the more moment continually to fix our minds upon

them, and for ministers to go over things which seem to be well known. For God gives us not even our knowledge of Him once for all; He teaches us not once for all, in youth for instance; but, that we may the more entirely depend upon Him, He supplies us according to our use of what He has given us, and our desires; all our lives we are learners. Were this gift of God in His Sacrament better loved, and so better understood, instead of thinking monthly Communions a great thing, people would desire weekly, and they who had weekly would, as our Church once had, desire daily, their daily spiritual Bread, as they daily receive that of the body.

The weekly union with your Lord will become the very centre, as it is the fulness, of your life. Your life will be spent either in thankfulness for the past, or longing for His coming Gift. And the more we ask, the more He giveth, Who is always more ready to give than we to pray.

And since the soul longs more earnestly when it is gathered around one object, it is often best to pray for some one grace. Desire this *with your whole heart.* So you will come to Holy Communion, not only with the general hope of receiving grace and strength, but with the strong desire to be strengthened in this one grace, wherein ye are now weakest. With this prayer, offer, on your part, by

His grace, to cut off this or that way of acting, wherein your infirmity shows itself, to do firmly this or that which it is now hard to do. Then examine yourself carefully in the week following on this point. Persevere in this, make this your special examination before each Communion, and by the grace of God you will gain much in earnestness of purpose and growth in grace.

Growth in grace is mostly slow. We seem often, for a time, rather to have come to a fuller knowledge of our own miseries and infirmities, than to be conquering them. The Light, which by God's Mercy has streamed in, rather shows the depth of our darkness. The more we strive, the more we feel the weight which is against us. "Can it be?" people often think, "can the Food of Angels, the fire of love, the Coal from the Altar, be for hearts so cold, so lifeless, so feelingless?" Thoughts such as these will naturally arise, when more frequent Communions have been restored. It is right they should. They are a confession on the part of our fallen, although restored, nature, that it is an awful thing to draw near to the holiness of Almighty God. In some, such fears may be at once overborne by love. An ardent longing for the love of God, or the humble fear of losing any gift of His, may bear the soul beyond all other fear. Such dare approach, because they dare not turn away.

They dare not willingly part, for a time, with that which makes them "one with Christ." And these too are right. We come to the Physician, not because we are whole, but because we are sick; we come to Him, our Riches, because we are "poor and needy"; we come to the Fountain of Light, because we are blind; to "the Fountain opened for sin and for uncleanness," because we are defiled. Still more commonly, there will be both hopes and fears; and people will be drawn both ways. Humility will both draw and withdraw them. Both may, in turns, seem to be presumption: to hold back, if God indeed inviteth us; or to press in, if we are not such as He would bid.

> "It is my Maker—dare I stay?
> My Saviour—dare I turn away?"

What, then? Are such fears, if overruled, to be wholly disregarded? Have they no office for us? Not so. All, fear or love, hope and awe, sense of sin and of helplessness, and longing to be other than we are, all should have one issue, to draw us more closely, yet more reverently, to Him, in Whom Alone awe and fear can be hushed, helplessness be stayed, sin be blotted out, infirmities healed, He, the one Source and Aim of all holiness and hope and love. It is a pious prayer of a good man: "Most Sweet Jesu, Whom Zacchæus received with

joy into his house; and Whom the centurion, out of reverence, did not dare to invite under his roof; have mercy upon me, that I may ever combine the feelings of them both, love and fear, whensoever I receive Thee into my house." It is, then, at once a ground for earnest pausing and entering into ourselves, that any of us has these fears. For the fears are of God. It is an awful thing to come into God's Presence. And each nearer approach to His Presence has, and ought to have, awe and reverent fear. His Presence is awful to Cherubim and Seraphim. Filled though they be with His Knowledge and His Love, they still veil their faces as they hover around His Throne, and sing their unceasing hymn to the ever-blessed Trinity, which we here faintly echo, "Holy, Holy, Holy, Lord God of Hosts." The Blessed Angels are not pure in His Sight, and so must stand with awe before Him, Who Alone is Holy, "how much less man, that is a worm? and the son of man, which is a worm?"

Jesus comes to the souls and bodies of them who long for Him and prepare the narrow mansions of their hearts for such a Guest, not "as a stranger, a wayfaring man, that turneth aside to tarry for a night." He cometh to abide with them who say to Him, "Lord, abide with me." The special Eucharistic Presence departeth after a time, but only for us, if we will, anew to receive It. Jesus

abides in the soul, to dwell herein more, as it allows itself to be enlarged by Him to receive Him. Prepare your souls, and so receive Him Who is your Life; He will dwell in you, and Himself will strengthen you: in darkness, He will enlighten you, for He is Light; in passion, He, the All Holy, will cool the fever of your blood, or rouse you to take the arms of prayer, at what time the tempter is wont to assault. He, the living Coal, which the Seraph touched not with his hands, will be a living Fire of love within you. Nay, even if unhappily (which God forbid!) the soul should have been surprised by its ever-watchful enemy—sad as this is beyond all sadness—Jesus will not forsake the soul, though it has forsaken Him. Repentance will restore the forfeited grace and the union with God and Jesus. Each devout Communion will be fresh life and light and fire of love: each will be fresh power to love Him, and to contain His love, yea, Himself, eternally; and when the awful hour of dissolution comes, He will not, for His Mercy's sake, "loose His hold on us Who has fed us with His living Body, and given us His Atoning Blood to drink, and has commingled Himself with us and us with Him." "Flesh and heart will fail; but He will be the Strength of our heart and our Portion for ever."

We come here, not with the riches of our own works, but with our emptiness, and desiring of Him

the riches of His grace. He asketh but a penitent earnest heart, conscious of its own weakness, and desiring His strength. Mistrust thyself, and trust Him. Ask of Him faith, and He will give it thee, and to thy faith He will give the pledge of everlasting Life, which is in His Son. He will give thee the wedding garment for His feast.

We look not only to behold Him, but to receive Him; not to receive Him only, but that He should dwell in us, our spirit united with His Spirit; our bodies hallowed by His Presence, His dwelling-place; we ourselves "members of His Body, of His Flesh, and of His Bones." Well, then, might we shrink back with awe, and fear, and amazement at ourselves, that we, such as too many of us know ourselves to be, or to have been, should receive Him in the ruined and desolate mansion of our souls. Well might we fear to think of His dwelling there, amid what company of thoughts of self, or worldliness, or pride, or vanity, or fretfulness, or all the leprous and defiled brood, entailed by former sin! Well might we fear, but that He will be present, not as a Judge, but as a Redeemer; not to condemn, but to save; not to visit our offences, but to cleanse us from them. He cometh to us, Himself our Physician, to heal; a Fountain, to cleanse; Light, in our blindness; Riches, in our poverty; a Robe to hide our nakedness and shame; Himself,

Forgiveness, and Reconciliation, and Sanctification, and Redemption; Himself, the Salvation our eyes wait for; Himself, undefiled by our pollutions, and (as once when with us in the flesh) cleansing them by His touch; not partaking of our decay, but "restoring our waste places," that He may dwell there, and by indwelling, restore them. We need then have no fear, save that we should lose our fear. For where there is fear, there is watchfulness, and humble approach, and earnest caution; and where these are, there is God's favour, Who "despiseth not a broken and contrite heart." And this fear and reverent awe will, if we be watchful, increase with increasing devotion and more frequent Communions. For the more any know God, the more must they stand in awe of Him. The nearer and more habitually any approach Him, the more will He be present with them, with His gifts, as well of love as of "holy fear."

He will increase your longing after that Heavenly Feast, He will make you more and more members of Him of Whom you partake, more fruitful branches of that Vine Whose richness He pours into you, richer in faith, stronger amid temptation, more victorious against Satan and yourselves. He will carry you on "from strength to strength, until you appear before Him," the God of gods, and He remove you from His Table here to His glorious

Presence in Heaven, from faith to sight, from longing to bliss, from spiritual union to see Him eye to eye, from these broken and occasional refreshments to be for ever with Him, your Lord. Only come hither with hearty repentance, with lively faith, with real charity, with thankful remembrance of His Death, with steady purpose to amend, and as thou drawest near, and art about to partake of the Heavenly Food, cast thyself more wholly upon God.

Fear not lest ye should not be able to persevere. The Gift we seek, if we seek it earnestly, will itself bind us fast with the sure cords of love, and uplift our hearts, and knit them unto Him. It is "Life." What then should frequent Communion be, but manifold, multiplied Life? Fear we not that His Bounty is exhaustible, His Fulness cloying, His Love bounded. It was only to faithless hearts that the manna seemed "light bread." We come to Him, "in Whom are hid all the treasures of wisdom and knowledge," in Whom "dwelleth all the fulness of the Godhead," Whose "Mercies fail not, but are new every morning." Where should be the limits of His Love, Who is Infinite, or of His Mercy to us, Who, being God, for our sakes became as we, that we might be as Himself?

He is "the Bread of Life" to all, as He upholdeth all in life. Yet, as the life of the Archangel is higher than the life of the worm, although both are

upheld in life by Him, so has He, in the stores of His Sacramental Grace, a fulness of Life and Love, an Ineffable Presence, "torrents of pleasure," a soul-subduing, awful nearness, and transporting union, as different from that which He bestows at earlier stages, as the Archangel's life from that of us poor defiled worms of earth.

He is teaching us to make Him in all things our End; to live the hidden life in Him; in all things to behold Him; to count all things loss or gain, as they fix our hearts on Him or divide them with Him; to desire nothing in comparison with Him; nothing, if need be, but Him; to make His Cross our badge, our glory, and our stay; His Wounds, our meat and drink; His Will, our only will; His Passion, our defence; His Death, our life; His Resurrection, the Source of our life, our one endless and unfailing Hope. And with these calls He is vouchsafing to us new strength and life, to carry us, by His indwelling, all-empowering Might, to the end of our being, our hopes, our fears, our sufferings, our disappointments, the faintnesses of our heart, the fadings of earth's brightest joys, even to the Mount of God, there not to hear of Him only "with the hearing of the ear," in "the still small Voice," but, with unveiled face, for ever to behold, for ever to adore, for ever love, Himself.

Come we with true, and honest, and humble

hearts; and what in us is lacking, He, Who gave us what we have, will supply. Be we in earnest with ourselves, and He, our compassionate Saviour, will have pity upon our infirmities. It is He Who calleth us. Arise we and come to Him. He giveth us our longings, more and more, week by week, to possess Him, to be made one with Him; He giveth us our fears, lest, coming unprepared, we miss the blessing we long for, and entail loss on ourselves. By both He is drawing us to Himself, and knitting us more closely to Him, making us such as He can dwell in, and dwelling in those whom He has prepared.

Come trusting in God, that He, Who giveth thee His Son, will with Him freely give thee all things. Approach as if thou wert coming to the Saviour's side, to drink from It that "Blood which was shed for you and for many for the remission of sins;" and after thou hast received It, beware how thou again profane thyself, whom God has so hallowed. "Sin no more, lest a worse thing happen unto thee." Guard diligently that Holy Thing committed to thee. Return home, like the shepherds who had seen the Saviour, Christ the Lord, glorifying and praising God for all the things which they had seen and heard. Be very jealous over thyself, and every inlet and approach of sin, over everything which had anything to do with any of thy former sins, over any little acts or thoughts of covetous-

ness, or worldliness, or excess, or lightness of mind, or jesting, or thoughtlessness. For it may be that Satan, if he sees thee strengthened thus mightily in the armour of God, will not at once assail thee violently, but will tempt thee to lay aside thine armour piece by piece, until he shall have "made thee naked to thy shame before thine enemies," and slay thee. But as thou art strengthened, walk strongly; "resist the devil, and he will flee from thee;" "draw nigh unto God, and He will draw nigh unto thee." Thou canst not again become what thou wast before; thou must be better or worse. Go on in the strength of that Heavenly Food unto the Mount of God; so shall our Lord's words be fulfilled in thee, "Whoso eateth My Flesh and drinketh My Blood hath Eternal Life, and I will raise him up at the last day."

When the disciples listened to Jesus, their hearts burned within them: when, although unknown, they showed love to Him, and constrained Him to tarry with them, "He made Himself known unto them." Christ is with us now, everywhere, in His poor, sick, naked, hungry, thirsty.

There is yet another and larger teaching of this history, which extends over the whole life, relates to every Communion, to every fervent prayer which any, by God's grace, prays, to every melting of the hard heart, to every drawing of the soul to serve

God better. It is the great need of active diligence not to part with Jesus, when He has once been near us, and visited our souls. On this depend growth in grace, the good Pleasure of God, the Love of Christ, holiness, everlasting bliss, salvation. "Jesus made as though He would have gone further. But they constrained Him, saying, Abide with us, for it is toward evening."

And what should we do when, in this fleeting world, nothing, not even virtue, abideth at one stay? When grace, good feelings, holy thoughts, earnest purposes, good desires, kindled longings after Him, the soul's All, motions of His good Spirit, His Presence in the soul, Heavenly visitations, His gracious calls, stillness of our passions, inward prayer, joy in Him, all seem like gleams from Heaven, flashing on the darkness of our souls and ever ready to depart; what is our hope? What should be our hope, when all fleeteth but in Him Who Alone abideth? What when "nothing continueth at one stay"? "And now, Lord! what is my hope? Truly my hope is even in Thee." "Abide with us, Lord." To this very end does Jesus make as if He would go further, that we may stay Him, and reverently say to Him, "I will not let Thee go, unless Thou bless me"; or with the Spouse, "I found Him Whom my soul loveth, I held Him and would not let Him go."

While you desire that He, the Source of all grace and love, should dwell in your soul, so especially ask at each Communion, that He would give you, with Himself, some especial grace, which you feel you most need, as opposed to the "sin which doth most easily beset you."

Pray Him not only for love, or humility, or meekness (and so as to every other grace), but that He Himself would, by Himself, conform you to Him. For His graces are His own gifts through His indwelling by His Spirit.

Thus, pray that you may be humble as He was "meek and lowly of heart;" fervent, as He prayed earnestly and with His Bloody Sweat for us in the garden; meek, as He was "led as a lamb to the slaughter," and prayed for His torturers there.

Pray to Him to increase your faith, to deepen your repentance, to heighten your love, to make steadfast your unsteadfastness. Cast yourselves upon Him, ask of Him more faith; bring before Him all your sins, all your trials, all your troubles, weaknesses, sorrows; ask Him to take away what He sees good, to bear for you what He thinks fit that you should bear, to sanctify what He doth not take away.

Pray Him to deepen all that He would have in thee, and to take away all He would not have. Pray Him to increase thy longing, thy sense of

need, of thine own emptiness and His exceeding fulness, and He will fill thee, He will give thee all thou needest, He will give thee Himself.

Say to Him, "Lord, I am not worthy, I am not worthy that Thou shouldest come under my roof; yet Thou, Who didst not disdain to lie among the brute cattle, Who despisedst not the harlot coming to Thee and touching Thee, despise not me, but take away my sin, the utter sinner." Amen.

Then, when thou hast received His Holy Body and His Life-giving Blood, cry to Him with a yet deeper heart's cry, "O Lord God, Lamb of God, That takest away the sins of the world, have mercy upon me." Amen.

And while we adore Him, we would own to Him,—

"*That* is not the deep condescension of Thy love, O Lord, that Thou vouchsafedst to come to us, under these forms of Thy creatures. Senseless and inanimate though they be, *they* never sinned against Thy love. The miracle of Thy mercy is it, that Thou thus vouchsafest to come to *me*, the utter sinner, Thy poor sinner. Out of the abyss of my nothingness, I adore the abyss of Thine All-Mercifulness, my Saviour and my God. Lord, make me to love Thee, as Thy Love deserveth; make me to humble myself before Thy Humility; fit me, all unworthy as I am, O Lord, to receive Thee, my God and my All."

God became Man for love of us; God, having become Man, became as it were our Companion; God-Man, having ascended to prepare a place for us, giveth Himself to us for Food. A single Communion is Angel's food: it might be an Angel's joy for all Eternity. But where are our thanks? God comes to dwell in these houses of clay; in our sin-stained souls! Yet where are the thanks?

Were this Sacrament, whereby "we dwell in Christ, and Christ us, we are one with Christ and Christ with us," vouchsafed to us once only in our lives, had we to look forward to it as one Gift once given, what would men think of It, how prepare for It? But now that we can scarce count our Communions past, it is thought much if God have His half-hour of thanks, and men go and forget what manner of men they have been. Men think much, if God give them some sensible devotion. Who well nigh habitually thinks he cannot say one "Our Father," one "God be merciful to me a sinner," without the Holy Ghost? Yet the Psalmist says, "Blessed be God, Who hath not turned away my prayer, nor His mercy from me."

They risk after Holy Communion, who think that, when their thanksgiving is finished, and they have been dismissed with the Blessing, their duties are ended, and return to their homes to be the same as before, forgetting, or not carefully cherishing,

"what great things God hath done for them;" Who hath come to them; with Whom, if they were found worthy, they were made one, and He with them; Whom they bear about them; who watch not over themselves, lest they defile by any taint of sin what God has hallowed; who, having been strengthened, waste the talent they have received and are content to walk as feebly and irresolutely as before; who, having been with their Lord, seek not to remain with Him, but enter with as much eagerness as before into the distractions of things of sense.

We have been brought near, and our only safety is to remain very nigh unto Him, under His very Shadow, yet drawing nigher and nigher to Him. Our only fear should be, lest we "draw nigh unto Him with our lips, while our hearts are far from Him," lest we be near in bodily presence but afar in spirit; our bodies in His Courts, our hearts in the world; our bodies touching the Holy Elements of His Body and Blood, our souls aliens from His Life, His Virtue, and the Might of His Sacraments.

Christ redeems us not, to part with us, He cometh not to us, to part from us; He cometh to abide with us, if we will have Him. He will come to us, in holiness, righteousness, sanctification, redemption, if we will long for Him, if, in faith and charity, we will receive Him. He will cleanse your

dross, slake your feverishness, chase away foul thoughts, re-create your decay, drive off Satan, gather you up into Himself. He will strengthen you against temptation, lift you up above those miserable, maddening, seducing pleasures of sense, and give you a foretaste of heavenly sweetness, of blissful calm, of spiritual joy, of transporting love, of unearthly delight, in His own ever-Blessed, ever blessing Presence. Martyrs of old went to their last conflict, "fortified," S. Cyprian says, "with the protection of the Body and Blood of Christ." By His Body and Blood will Christ prepare you for *your* conflict.

Since you desire that your Lord should "dwell in your heart," forget Him not, when you have received Him. Collect yourself from time to time during the day in His Presence; commune with Him. Pray Him, "Abide with me, Lord." Pray Him, to guard thee, within and without, against all which may offend Him, to deepen in thee whatever grace thou hast asked for. Watch jealously over every thought and member. Remember that your Lord dwelleth in you, and speak, act, and think, as in His Presence. Watch over all the inlets of your senses. Let not the eyes, which He has enlightened, wander after sights of vanity; nor the ears, which He has unstopped, be filled with sounds of this world, so that they hear not His still Voice; nor

the taste, which has tasted heavenly Food, be over-anxious about "the things which perish in the using"; nor the tongue which (as was said of old) has been "reddened with the Blood of the Lord," speak idle, vain, or detracting, or unloving words; nor the mind, which has been gathered in one in Him, be scattered amid the distractions of this world.

We have offered up "ourselves, our souls and bodies" on the Altar of His Cross, as "a reasonable, holy, and living sacrifice unto God, to be united with His Atoning Sacrifice, and consumed by the fire of His Love; see we that a subtle love of the world awake not again in us.

In all we say, think, do, fear, hope, enjoy, let us say, "Abide with us, Lord." We fear our own unsteadfastness; "Lord, abide with us!" The foe is strong, and we, through our sins, weak; "Lord, abide with us," and be our Strength. We are ever subject to change and ebb and flow; "Abide with us, Lord," with Whom "is no change." The pleasures of the world would lead us from Thee; "Abide with us, Lord," and be Thou our Joy. The troubles of the world would shake our endurance; "Abide with us, Lord," and bear them in us, as Thou didst bear them for us. Thou art our Refreshment in weariness, Thou our Comfort in trouble, Thou our Refuge in temptation, Thou in

death our Life, Thou in Judgment our Redeemer. "Abide with me, O Lord."

"Abide with us, Lord." "Why shouldest Thou be as a stranger, and as a wayfaring man, that turneth aside to tarry for the night?" "Abide with me, Lord," in the Love and Grace I prayed for, that I "may bring forth fruit, and my fruit may remain," and the glowing Breath of Thy Spirit may "blow upon our garden, that the spices thereof may flow out" in the fragrance of love, and deeds of love, to the praise of Him who gave them. "Abide with us," that we may abide in Thee, O good Jesus, "Thou God of our Salvation!"

Oh, what will that blessed Morn be, when, if "found in Him," we shall not behold Him, as now, afar off, but "face to Face," "in His Beauty"; when He Who has tended us all our lives long, "called us to His Feet," made us members of His Body; He Who bore our sins upon the Cross, bore so long time with our frailties, and wilfulness, and sins, interceded for us, fed us with His own Body, washed us with His own Blood, was Himself our hidden Life,—He, our Redeemer, Mediator, Who wept for our sins and gave us tears to weep our own, Who became Man for our salvation, that He might make us gods,—shall appear to us openly, and call to His Side those who would at last be kept by Him and whom He has kept! Oh! how,

in the dawn of that ineffable Brightness, shall we rejoice, if, when in this life He called us to a nearer communion with Him, and a more devoted service and stricter trying of our ways, and more exact obedience, we hearkened to His call! And yet that dawn shall be but the opening of an endless bliss, which we then shall not yet know,—bliss which "eye hath not seen, nor ear heard, neither hath entered into the heart of man"; "the joy of our Lord," the joy which our Redeeming Lord and God hath in the Unity of the Eternal Godhead, and into which, the joy of our own Lord, His redeemed shall enter.

✠

Make us to be numbered with Thy Saints in glory everlasting.

✠

O Almighty God, Who hast knit together Thine Elect in one Communion and fellowship, in the mystical Body of Thy Son Christ our Lord: Grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which Thou hast prepared for them that unfeignedly love Thee; through Jesus Christ our Lord. Amen.

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DEVOTIONS IN PREPARATION FOR HOLY COMMUNION.

Christ is my Food.—*S. Ambrose.*

✠

"He *realizes* what Holy Communion is, who meditates upon the greatness of God's Gift beforehand, prepares his soul for It, prays his Lord to come under his roof, and lives afterwards as knowing Whereof he has been a partaker."

✠

WHAT is required of persons who come to the Lord's Supper?

To examine themselves—

1. Whether they repent them truly of their former sins,

2. Stedfastly purposing to lead a new life,

3. Have a lively faith in God's mercy through Christ,

4. With a thankful remembrance of His Death,

5. And be in charity with all men.

Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.

As often as ye eat this Bread, and drink this Cup, ye do show the Lord's Death till He come.

Whoso eateth My Flesh and drinketh My Blood hath eternal Life, and I will raise him up at the Last Day.

For My Flesh is Meat indeed, and My Blood is Drink indeed.

He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him.

Christ our Passover is sacrificed for us: therefore let us keep the Feast.

Thou dost bring Corn out of the earth; and Wine that maketh glad the heart of man.

DEVOTIONS IN PREPARATION FOR HOLY COMMUNION.

Direction of the Intention.

PRAYER OF S. AMBROSE.

O GREAT High Priest, the true Priest, Jesus Christ, Who didst offer Thyself to God the Father a pure and spotless Victim upon the Altar of the Cross for us miserable sinners, and didst give us Thy Flesh to eat, and Thy Blood to drink; and didst ordain that Holy Mystery in the Power of the Holy Ghost, saying, "This do in remembrance of Me"; I pray Thee by the same Thy Blood, the great Price of our salvation; I pray Thee by that wonderful and unspeakable Love, wherewith Thou deignedst so to love us, miserable and unworthy, as to wash us from our sins in Thy own Blood; teach me, Thy unworthy servant, by Thy Holy Spirit, to approach so great a Mystery with such reverence and honour, with such devotion and fear, as is due and fitting. Make me, through Thy grace, always

so to believe and understand, to conceive and firmly to hold, to think and to speak of that exceeding Mystery as shall please Thee and be good for my soul.

Let Thy good Spirit enter my heart, and there be heard without utterance, and without the sound of words speak all truth. For Thy Mysteries are exceeding deep, and covered with a sacred veil. For Thy great mercy's sake, grant me to approach Thy Holy Mysteries with a clean heart and a pure mind. Free my heart from all defiling and unholy, from all vain and hurtful thoughts. Fence me about with the holy and faithful guard and mighty protection of Thy blessed Angels, that the enemies of all good may go away ashamed. By the virtue of this mighty Mystery, and by the hand of Thy holy Angel, drive away from me, and from all Thy faithful servants, the hard spirit of pride and vainglory, of envy and blasphemy, of impurity and uncleanness, of doubting and unbelief. Let them be confounded that seek after my soul to destroy it, let them be driven backward and put to rebuke that wish me evil, for Thy mercy's sake. Amen.

O God the Holy Ghost, proceeding from the Father and the Son, visit and cleanse my conscience, that our Lord Jesus Christ may, when He cometh, find in me a mansion prepared for Himself. Without Thee I can do nothing; every

virtue I possess, every victory I have won, every gift of Holiness is from Thee. Thou must convince of sin, and Thou must speak the message of forgiveness which has been purchased for us by the Precious Blood of Jesus Christ, so that, cleansed in that healing Flood, we may be at peace with Thee.

I pray Thee, therefore, to inspire my prayers that I may ask aright, that I may obtain those gifts and graces I need, in order that I may be a worthy partaker of this most sacred Feast.

I pray Thee to send Thy light into my soul that I may discover those sins I have been guilty of in thought, word, and deed, that, confessing and forsaking them, I may obtain mercy.

I pray Thee to pour into my heart that most excellent gift of love, the very bond of peace and of all virtues, so that I may love God with all my heart, with all my soul, and with all my strength, and may love my neighbour as myself.

I pray Thee to take of the things of Jesus and show them unto me, that, having in remembrance His precious Death and Passion, His glorious Resurrection and Ascension, and that He now sitteth at the Right Hand of God the Father, where He ever liveth to make intercession for us, I may have that lively faith in His mercy, and that thankful remembrance of His Death, wherewith I may approach this Sacrament of His Love, and touching

Him, like the poor Syro-Phœnician woman, may hear those sweet words of comfort, "Go in peace, thy faith hath made thee whole."

Finally, I pray Thee to grant me the grace of perseverance, that having known the way of truth, I may never forsake it, but may continue in it unto the end. Amen.

Act of Contrition.

O Almighty Father, trusting in the multitude of Thy mercies, I am about to approach Thine Altar, from which, conscious of my sins and iniquities, I deserve to be banished. Enter not into judgment with Thy servant, for in Thy sight shall no man living be justified. Remember not my sins, but have mercy on me for Thy great goodness. For if Thou wilt be extreme to mark what is done amiss, who, Lord, may abide it?

I confess my wickedness and am sorry for my sin. I beseech Thee, forgive mine iniquity. Thou, Who hast given Thine Only Begotten Son, that whosoever believeth in Him may not perish, have mercy on me. My iniquities are like a sore burden too heavy for me to bear, but He has borne them in His Body on the Tree. O my most loving God, my Creator and my Saviour! I grieve from my inmost heart that I ever offended Thee, my Lord and my God, Whom I ought to love above all

things. Would that I had never offended Thee! I am not worthy to be called Thy son, but as a father pitieth his son, so pity me, O most merciful Father, Who art the Father of all mercies, and Who ever receivest those who return to Thee, Who willest not the death of a sinner, but rather that he should be converted and live. Pardon and deliver me from all my sins, deepen and perfect my repentance, and help me from henceforth to shun all occasions of sin, and to walk before Thee in newness of life. I now draw near Thine Holy Altar, to offer unto Thee Him in Whom Thou art always well pleased, Him Who is the Propitiation for our sins, through Whose Death and Passion alone I hope for pardon and acceptance.

I desire also at this time to receive the Holy Sacrament of the Body and Blood of Thy dear Son that I may be strengthened in the Love of Thee, be defended against the assaults of all my spiritual enemies, and be evermore united to Thee, through the one Mediator, Jesus Christ, my only Lord and Saviour. Amen.

Act of Faith.

O Christ Jesus! very God and very Man, of one Substance, Majesty, and Power with the Father, I believe with a firm faith and confess that Thou art verily and indeed present in this Sacrament. Thou, the Truth itself, hast said, This is My

Body. This is my Blood. Lord, I believe; help Thou mine unbelief, increase my faith.

Act of Hope.

O Lord of Hosts! blessed is the man that hopeth in Thee! Why art thou then so vexed, O my soul, and why art thou so disquieted within me! Oh, hope thou in God, the Fountain of all goodness, and the Author of all grace, Who is present in this Sacrament. He is good and gracious, and of great mercy unto all that call upon Him. In Thee, O Lord, do I trust; O let me not be disappointed of my hope!

Act of Charity.

O most sweet Saviour, Jesus Christ! how great was the power of that love which drew Thee from the Bosom of the Father to this vale of tears, to take upon Thee our flesh, and endure infinite miseries and wrongs, yea, even the Death of the Cross, and that only for us miserable sinners and for our salvation. O wondrous Love! Thou mightest have condemned us, and Thou didst rather choose to save us; we were guilty, and Thou, the Sinless One, didst endure our punishment to set us free. It was out of that great love that Thou didst come down to earth to take upon Thee our flesh; and at length, when about to depart from this world and return to the Father, Thou didst bequeath to us

this Sacrament as a Pledge of Thy love, that after a new and wondrous manner, Thou, Whose delights are to be with the sons of men, mightest ever abide with those whom Thou hast chosen. I will love Thee, O Lord, my Strength, my Refuge, and my Deliverer. He that dwelleth in love dwelleth in Thee. I desire to receive Thee in this Sacrament that I may be more firmly united to Thee in the bonds of love. Who shall separate me from the love of Christ my Saviour? O that neither life, nor death, nor any creature may have power to do this! Thou art my God and my All; Thou art the Portion of mine inheritance and my Love.

Act of Humility.

My soul, thou art on the point of receiving the Sacred Body and Blood of Jesus Christ, and art thou worthy of it? O my God, who am I, my God, that I should dare to approach Thee. I know and acknowledge that Thou art the Holy of Holies, my Creator and my Redeemer, the King of Heaven and earth. But what am I? A vile worm of earth, dust and ashes. Is it possible that Thou who art purity itself, shouldest come and dwell in my soul; this soul which has so often been the habitation of Thine enemy, and defiled with sin? I confess, my dear Lord! the greatness of Thy Majesty, and the depth of my misery. I am ashamed to appear

before Thee on account of my unworthiness, but if I do not do so, whither shall I go? to whom shall I have recourse, or what will become of me? It is Thy will that I should receive Thee. Thou dost invite me to it. I come then, my gracious Saviour, to receive Thee, covered with confusion at the thought of the sins which I have committed, but filled with trust in Thine infinite mercy.

Act of Desire.

Like as the hart desireth the water brooks, so longeth my soul after Thee, O God; my soul is athirst for God, yea, even for the Living God; when shall I come to appear before the Presence of God? O my soul, the blessed moment, in which thy Lord will come to take up His Abode within thee, is at hand. Behold, the King of Heaven, thy Redeemer and thy God, is coming to thee. Prepare thyself to receive Him worthily. Make ready the upper chamber of thy heart to welcome so Divine a guest. Come, Lord Jesus, come unto me and heal my sin-sick soul; satisfy its hunger, strengthen its weakness. Enter in and take possession of me, and dwell with me for ever. Come, O Fire of love, and enkindle my affections. Come, O Food of Angels, and nourish my soul. Come, Heavenly Physician, and heal me. Come, Thou First Spring and Last End of my existence, and rule Thou my heart with

an absolute dominion. Come and dwell within it, and enrich it with Divine love, and sow within it the good seed of all virtues, which may bring forth fruit unto eternal life.

Act of Adoration.

Prostrate at the foot of Thy Altar, I adore Thee, O Almighty and most Merciful God; and firmly do I believe that this holy Sacrifice, which I join in offering to Thy Divine Majesty, is one with the Sacrifice of the Cross, and that the Blessed Sacrament which I am about to receive is the very Body and Blood of Thy Son, our Saviour, Jesus Christ. Grant, I beseech Thee, that I may both worship and receive Him worthily, in this awful Mystery; that the Holy Sacrament may be unto me eternal life; and also, that by the merits of the Divine Victim offered unto Thee, I may be made a reasonable, holy, and lively sacrifice unto Thee, Who livest and reignest with the same Thy Son, and the Holy Ghost, one God, world without end. Amen.

Prayer for Grace.

O Jesus! Saviour of the world! Who camest to save sinners, and saidst, "Come unto Me, all ye that labour, and are heavy laden, and I will refresh you," lo, I, a sinner, dare to come unto Thee, for with Thee there is plenteous redemption. I come

unto Thee, from whom I have erred and strayed as a sheep that is lost; but, O Thou Good Shepherd, Who didst lay down Thy Life for Thy sheep, Who camest to seek and to save that which was lost, seek Thy servant, O Lord, for I do not forget Thy commandments.

I come unto Thee, pierced with many wounds, grievously oppressed with so many evil passions; but, Lord, if Thou wilt, Thou canst make me whole. Thou knowest that it is the sick who need a physician. But Thou art that Samaritan, the true Physician of souls, Who hast borne our griefs; Thou art He who gavest, as the medicine for my soul, the Sacrament of Thy precious Body and Blood. Have mercy, therefore, upon me, O Lord, and heal my soul; for I have sinned against Thee. A troubled spirit is a sacrifice to Thee, O Lord! a broken and a contrite heart Thou wilt not despise. This do I first offer unto Thee, that I may the more safely offer the Sacrifice of Thy Precious Body and Blood.

Break Thou, therefore, the bonds of my sins. For thus shall I more worthily offer unto Thee the Sacrifice of praise, and call upon the Name of the Lord.

O Lord Jesus Christ, lover of chastity and innocence, extinguish in me, by the Heavenly dew of Thy grace, whatever may kindle evil desire within

me, that purity of mind and body may abide with me. Mortify in my members every hurtful motion, and give me true chastity with those other gifts which are acceptable unto Thee, that I may join with chaste body and pure heart in offering to Thee this sacrifice of praise and thanksgiving. For with what contrition of heart and tears of repentance, with what reverence and awe, with what purity of mind and body, should that Divine and Heavenly Sacrifice be celebrated, wherein Thy Flesh is indeed eaten, and Thy Blood is indeed drunk, wherein things lowest and highest, earthly and Divine, are united, and where Thou, O Lord, art in a wonderful and unspeakable mystery, both Priest and Sacrifice. Who can worthily approach this Sacrifice, unless Thou, O God Almighty, make him worthy? I know, O Lord, yea, truly do I know, and this do I confess to Thy loving mercy, that I am not worthy to approach so high a mystery by reason of my many sins and my numberless negligences. But I know, and truly do I believe with my whole heart, and confess with my lips, that Thou canst make me worthy, Who Alone canst make that clean which cometh out of an unclean, and make sinners to be righteous and holy. By this Thine Almighty power, I beseech Thee, grant to me, a sinner, to approach this holy Sacrifice with fear and trembling, with purity of heart and spiritual joy; may my mind feel

the sweetness of Thy most blessed Presence, and the guardianship of Thy holy Angels round about me. Amen.

I pray Thee, O Lord, by this same All Holy Mystery of Thy Body and Blood, whereby in Thy Church Thou feedest us and givest us to drink, washest and sanctifiest us, and makest us partakers of the one Supreme Divine Nature, grant me to be filled with all Thy holy graces, that I may, with a good conscience, approach Thy Altar, so that these holy Mysteries may be made to me salvation and life. For Thou hast said with Thy holy and blessed Mouth, "The Bread Which I will give is My Flesh, Which I will give for the life of the world. I am the living Bread Which came down from Heaven; if any man shall eat of this Bread, he shall live for ever."

O most sweet Bread, heal the palate of my heart, that I may taste the sweetness of Thy love. Heal it of all infirmities, that I may find sweetness in nothing out of Thee. O most pure Bread, Who hast in Thyself all delight and all savour, Who ever refreshest us and never failest in Thyself, let my heart feed on Thee, and may my inmost soul be filled with the sweetness of Thy savour. The Angels feed on Thee fully; let pilgrim man feed on Thee after his measure, that he may never fail in the way, being refreshed with such Food for the way.

Holy Bread, Living Bread, Pure Bread, Who camest down from Heaven, and givest life unto the world, come into my heart, and cleanse me from all defilement of flesh and spirit. Enter into my soul, heal and cleanse me within and without. Be the protector and continual health of my soul and body. Drive far from me those who lay wait for me. Let my enemies remove far away from the Presence of Thy Power; so that, fenced within and without by Thee, I may, by a straight way, arrive at Thy kingdom, where, not as now in mysteries, but face to face we shall behold Thee; when Thou shalt have delivered up the Kingdom to God and the Father, and God shall be All in all. For then Thou shalt satisfy me with Thyself by a marvellous fulness, so that I shall neither hunger nor thirst any more; Who with the same God the Father and Holy Spirit, livest and reignest throughout all ages. Amen.

O Gracious Lord Jesus Christ, I, Thy sinful servant, nothing presuming on my own deserts, but trusting in Thy Mercy and Goodness, with fear and trembling approach to the Table of Thy Most Sweet Feast. For my heart and body are defiled with many sins, my thoughts and lips have not been diligently kept. So then, O gracious God! O terrible Majesty! I, miserable that I am, being in a great strait, turn to Thee, the Fountain of Mercy; to

Thee I hasten to be healed, and Thee, before Whom as my Judge I cannot stand, I long for as my Saviour. To Thee, O Lord, I show my wounds, to Thee I lay bare my shame. I know my sins, many and great, for which I am afraid, but I hope in Thy mercies, which are countless. Look down then on me with the eyes of Thy mercy, O Lord Jesu Christ, God and Man, crucified for man; hearken unto me, whose trust is in Thee; have mercy on me, who am full of sin and misery. O Thou Fount of mercy, Thou wilt never cease to pour forth the streams of mercy. Hail, saving Victim, offered for me and all mankind on the Cross of suffering and shame. Hail, Precious and Sacred Blood, flowing from the Wounds of my crucified Lord and Saviour Jesus Christ, and washing away the sins of the whole world. Be mindful, O Lord, of Thy creature, whom Thou hast redeemed with Thine own Blood. It repents me that I have sinned; I desire to amend what I have done. Take away from me, most merciful Saviour, all my iniquities and sins, that being cleansed both in body and soul, I may be made worthy to partake of the Holy of Holies. And grant that this sacred foretaste of Thy Body and Blood, of which I, unworthy though I be, purpose to partake, may be for the remission of my sins, the perfect cleansing of all my offences, the driving away of evil thoughts, and the

renewal of all good desires, the bringing forth of works well-pleasing unto Thee, and the most firm protection of soul and body against the wiles of mine enemies. Amen.

Lord, I am not worthy that Thou shouldest come under my roof. Trusting in Thy goodness, I approach to the Sacrament of the Body and Blood of Thine only Begotten Son, our Lord Jesus Christ: I come, sick, to the Physician of life; unclean, to the Fountain of mercy; blind, to the Light of Eternal Brightness; poor and needy, to the Lord of Heaven and earth; a lost sheep, to the Good Shepherd; a creature, to the Creator; desolate, to the Comforter; miserable, to the Pitier; guilty, to the Bestower of Pardon; sinful, to the Justifier. I pray Thee, therefore, of the abundance of Thy boundless Bounty, that Thou wouldest vouchsafe to heal my sickness, to wash my defilements, to enlighten my blindness, to enrich my poverty, to clothe my nakedness, to restore the wandering, to reconcile the guilty, to grant pardon to the sinner; that I may receive the Bread of Angels, the King of kings, and Lord of lords, with such chastity of body and purity of soul, with such contrition of heart and devotion, such reverence and humility, such faith and love, such thankfulness and spiritual gladness, and with such purpose and intention as is expedient for the health of my soul, that it may

profit me unto eternal life, and be to me the remission of all my sins. Grant, I beseech Thee, that I may receive, not only the Sacrament of the Body and Blood of the Lord, but the Substance also and virtue of the Sacrament. O Most Gracious God, grant me so to receive the Body of Thine only Begotten Son, our Lord Jesus Christ, Which He took of the Virgin Mary, that I may be found worthy to be incorporated into His mystical Body, and accounted amongst His members. O Most Loving Father, grant unto me that I may one day contemplate for ever in His Beauty with unveiled face, Thy Beloved Son, Whom I now purpose to receive veiled in this my pilgrimage, Who with Thee liveth and reigneth in the Unity of the Holy Ghost, one God, throughout all ages, world without end. Amen.

Shorter Preparation for the Day of Communion.

I will go unto the Altar of God, even unto the God of my joy and gladness. I will wash my hands in innocency, O Lord, and so will I go to Thine Altar, that I may show the voice of thanksgiving, and tell of all Thy wondrous works.

Thou shalt prepare a Table before me against them that trouble me; Thou hast anointed my head with oil, and my Cup shall be full.

Cleanse Thou me from my secret faults,
And keep Thy servant also from presumptuous sins.

O Lord, I beseech Thee, visit and cleanse my conscience, that Thy Son, our Lord Jesus Christ, may, when He cometh, find in me a dwelling-place prepared for Him, Who, with the Father and the Holy Ghost, liveth and reigneth ever one God, world without end. Amen.

Purify, O Lord, with the fire of Thy Holy Spirit, our hearts and desires, that we may serve Thee with a pure body, and please Thee with a clean heart, through Jesus Christ our Lord. Amen.

Let the Comforter, Which proceedeth from Thee, O Lord, enlighten our minds, and lead us, as Thou hast promised, into all truth, through Jesus Christ our Lord. Amen.

O most merciful God, incline Thy merciful ears to our prayers, and enlighten our hearts by the grace

of Thy Holy Spirit, that we may worthily approach Thy holy Mysteries, and love Thee with an everlasting love, through Jesus Christ our Lord. Amen.

O blessed Jesu, give us grace so to approach Thee here with reverence and godly fear, that hereafter we may behold Thee without fear. Cleanse our hearts to receive Thee, and vouchsafe to dwell in us, when Thou hast cleansed. Pour Thy love into our hearts now, that we may have boldness in the Day of Judgment. Draw us more and more closely to Thy Side, that we may never more be parted from It, so that these glimpses of Heaven and unseen union with Thee may be the foretaste and earnest of that unspeakable Feast, when we who hunger now shall be wholly filled. Amen.

Only, O Lord, strengthen our hearts with that Bread which came down from Heaven to give life unto the world, even Thyself: give us Thy grace, and so deal with us as Thou willest, "give what Thou commandest, and command what Thou willest," if Thou slay us, give us trust in Thee; "O Lord, in Thee have I trusted, let me never be confounded," let me not be confounded for ever. Amen.

O Thou, Who didst manifest Thyself in the Breaking of Bread to Thy Disciples at Emmaus, grant us ever through the same Blessed Sacrament of Thy Presence to know Thee, and to love Thee more and more with all our hearts. Abide with us,

abide in us that we may ever abide in Thee, dwell in us that we may ever dwell in Thee, O good Jesu, Thou God of our Salvation. Amen.

O Holy Bread! Bread Which strengtheneth man's heart, Which whosoever eateth shall live for ever, but he that eateth not hath not life. How amiable are Thy tabernacles, O Lord of Hosts! My soul hath a desire and longing to enter into Thy courts, O Lord, where Thou givest Food to them that fear Thee.

Bow down Thine ear, O Lord, and hear me, for I am poor and in misery; refresh my hungry soul, that so, in the strength of that Food, I may walk through the wilderness of this world, even unto the mount of God, until with heart enlarged I shall feed on Thee in Thy Kingdom, and be satisfied with the plenteousness of Thy House.

O God, the Searcher of my heart, I desire to receive this wonderful and Heavenly Sacrament with all the piety and devotion, all the affection, desire, and fervour of the Angels and of Thine Elect, as it is meet for me to do. O Lord, all my desire is before Thee. My heart is ready, O God, my heart is ready; I offer unto Thee my heart. Lord, hear the desire of the poor; let Thine Ear hearken unto the preparation of his heart. Let Thy Divine and boundless goodness supply what my human weakness lacketh.

O God, Who in this marvellous Sacrament hast left us a memorial of Thy Cross and Passion, grant

us so to reverence the sacred Mysteries of Thy Body and Blood, that we may ever find within our souls the fruit of Thy Redemption, Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

Lord, come to us, that Thou mayest cleanse us.

Lord, come to us, that Thou mayest heal us.

Lord, come to us, that Thou mayest strengthen us.

And grant that, having received Thee, we may never be separated from Thee by our sins, but may continue Thine for ever, till we see Thee face to Face in Thy heavenly Kingdom, where with the Father and the Holy Ghost Thou livest and reignest, ever one God, world without end. Amen.

Blessed Jesus, Who art about to come to us Thy unworthy servants in the Blessed Sacrament of Thy Body and Blood, prepare our hearts, we beseech Thee, for Thyself. Grant us that repentance for our past sins, that faith in the Atonement made for them by Thee upon the Cross, that full purpose of amendment of life, that perfect love to Thee and all men, which shall fit us to receive Thee. Lord, we are not worthy that Thou shouldst come under our roof, much less that we should receive Thee into ourselves; but since Thou didst not disdain to be laid in a manger amidst unclean beasts, so vouchsafe to enter into our souls and bodies, unclean though they be through many sins and defilements.

Bless, O Lord, Thy Priest, who is now about to offer before Thee this holy Sacrifice, as a memorial of the One Sacrifice of Thy Dear Son upon the Cross. I desire to join in offering It—

1. As an act of homage and worship.

2. In remembrance of His Death and Passion.

3. In thanksgiving for all Thy blessings to Thy whole Church, and especially for those given to me a sinner.

4. In prayer for the pardon of all my sins, and of those of others.

5. To obtain grace and blessing for myself, and for all who are near and dear to me, and for Thy whole Church. Hear us, O Lord, and accept and bless this our service for His sake, Whose Death we are now about to commemorate, Jesus Christ our Lord. Amen.

Take from us our iniquities, we beseech Thee, O God, and fill us with Thy grace, that we, who are now together in Thy House, may with pure hearts and minds offer before Thee sincere and reverent worship, and worthily receiving Thy sacred Mysteries, may love Thee with an everlasting love, through Jesus Christ our Lord. Amen.

If you have time, add some of these short Aspirations—

I believe in Thee with a lively faith, O Eternal Truth! because Thou art Thyself God and Man, my Lord and Saviour.

I hope in Thee, O Lord, O only Hope, and true Salvation of my soul!

I love Thee, O my Sovereign Lord! oh! that I may love Thee above all things with my whole heart! Oh! may the burning power of Thy love absorb me, that nothing may ever separate me from Thee, my Saviour. Whom have I in Heaven but Thee? and there is none upon earth that I desire in comparison of Thee.

Like as the hart desireth the water brooks, so longeth my soul after Thee, O God!

What is man, that Thou art mindful of him; or the son of man, that Thou visitest him?

Whence is this to me, that my Lord cometh unto me?

O Jesu, Bread of Life, lo, my soul waiteth for Thee, send me not away fasting, lest I faint by the way.

O Jesu, Fountain of Life, my soul thirsteth after Thee; O let me draw water with joy out of the wells of salvation.

O Jesu, Beloved, fairer than the sons of men, draw me after Thee with the cords of Thy love.

O Jesu, jealous for souls, Whose delight is to be with the sons of men, may I love Thee, and live in and for Thee.

O Saviour of the World, Who by Thy Cross and Passion hast redeemed us, hear us and save us, we humbly beseech Thee. Amen.

THE ORDER OF THE ADMINISTRATION OF THE HOLY COMMUNION.

"The Memorial of Thine abundant kindness shall be shewed."

✠

"We love Thine Altar, Lord,
Oh! what on earth so dear?
For there by faith adored,
We find Thy Presence near."

✠

Soul of Christ, Sanctify Me!
Body of Christ, Save Me!
Blood of Christ, Refresh Me!
Water from the Side of Christ, Cleanse Me!
Passion of Christ, Strengthen Me!
O Good Jesus! Hear Me!
Within Thy Wounds Hide Me!
Suffer Me not to be Separated from Thee!
From the Malicious Enemy Defend Me!
In the Hour of Death Call Me,
And Bid Me Come to Thee,
That with Thy Saints I May Praise Thee
For Ever and Ever.
Amen.

THE ORDER OF THE

ADMINISTRATION OF THE LORD'S SUPPER,

OR

HOLY COMMUNION.

The Lord's Prayer.

OUR Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Collect for Purity.

Blessed are the pure in heart, for they shall see God.

ALMIGHTY God, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name; through Christ out Lord. Amen.

During the reading of each Commandment call to mind how you have broken it, in thought, and word, and deed, and ask for pardon in the response which follows.

The Ten Commandments.

Teach me, O Lord, the way of Thy statutes, and I shall keep it unto the end.

Give me understanding, and I shall keep Thy law; yea, I shall keep it with my whole heart.

Minister. God spake these Words, and said: I am the Lord thy God; thou shalt have none other Gods but Me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and show mercy unto thousands in them that love Me, and keep My Commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sab-

bath Day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

People. Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.

"How knowest thou that thou knowest thyself? One only way there is, as God bids you, Examine yourselves. Examine your own consciences, our Church repeats, and that not lightly, and after the manner of dissemblers with God: examine your lives and conversation by the rule of God's commandments. If thou hast not yet thoroughly examined thyself, be sure that thou dost not yet know thyself. Thou must examine thyself, that thou mayest know thyself. Thou must examine thyself, that thou mayest keep the knowledge of thyself, and not forget thyself. Thou must examine thyself again and again, as thou wouldest glean after harvest, that nothing be lost. Thou must examine thyself, not by the examples of those around thee, nor by the maxims of the world, nor heeding the praise (if so be) which men give thee, but by the light of God's commandments. Above all, thou must pray to thy Father who seeth in secret, that He would shed His light into thy soul, to teach thee, of what to repent, what to amend; to turn thee inside out to thyself; that thou mayest know all, sorrow for all, leave all, be forgiven all, which is against the will and goodness of the All-good God!"

Let us pray.

The Collect for the Queen.

ALMIGHTY God, whose Kingdom is everlasting and power infinite; Have mercy upon the whole Church; and so rule the heart of Thy chosen Servant *Victoria*, our Queen and Governor, that she, knowing Whose Minister she is, may above all things seek Thy Honour and Glory: and that we, and all her subjects, duly considering Whose authority she hath, may faithfully serve, honour, and humbly obey her, in Thee and for Thee, according to Thy blessed word and ordinance: through Jesus Christ our Lord, Who with Thee, and the Holy Ghost, liveth and reigneth, ever One God, world without end. Amen.

or,

ALMIGHTY and Everlasting God, we are taught by Thy Holy Word, that the hearts of kings are in Thy rule and governance, and that Thou dost dispose and turn them, as it seemeth best to Thy godly Wisdom; we humbly beseech Thee so to dispose and govern the heart of *Victoria*, Thy servant, our Queen and Governor, that in all her thoughts, words, and works she may ever seek Thy honour and glory, and study to preserve Thy people committed to her charge in wealth, peace, and godliness: Grant this, O Merciful Father, for Thy dear Son's sake, Jesus Christ our Lord. Amen.

The Collect of the Day.

The Epistle of the Day.

Before the Holy Gospel.

Behold, I bring you glad tidings of great joy.

THE Lord open thy lips to read and our ears to understand the Holy Gospel of the God of Peace; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

GLORY be to Thee, O Lord.

After the Holy Gospel.

THANKS be to Thee, O Lord.

The Nicene Creed.

Lord, I believe, help Thou mine unbelief.

I BELIEVE in One GOD the FATHER Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in One LORD JESUS CHRIST, the only-begotten SON of GOD, Begotten of His FATHER before all worlds, GOD of GOD, Light of Light, Very GOD of very GOD, Begotten, not made, Being of one substance with the FATHER; By Whom all things were made, Who for us men and for our salvation came down from heaven,* AND WAS INCARNATE BY THE HOLY GHOST OF THE VIRGIN MARY, AND WAS MADE MAN, And was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day He rose again according to the Scriptures, And

* Here in ancient times it was customary to kneel, in honour of the Incarnation.

ascended into Heaven, And sitteth on the right hand of the FATHER. And He shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the HOLY GHOST, the LORD, and Giver of Life, Who proceedeth from the FATHER and the SON, Who with the FATHER and the SON together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolic Church. I acknowledge one Baptism for the remission of sins, and I look for the Resurrection of the dead, and the Life of the world to come. Amen.

The Offertory Sentences.

LET your light so shine before men, that they may see your good works, and glorify your Father Which is in Heaven. *S. Matt.* v.

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *S. Matt.* vi.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. *S. Matt.* vii.

Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of My Father which is in heaven. *S. Matt.* vii.

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. *S. Luke* xix.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix.

If we have sown unto you spirituàl things, is it a great matter if we shall reap your worldly things? 1 *Cor.* ix.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 *Cor.* ix.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity: for God loveth a cheerful giver. 2 *Cor.* ix.

Let him that is taught in the Word minister unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth that shall he reap. *Gal.* vi.

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal.* vi.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry anything out. 1 *Tim.* vi.

Charge them who are rich in this world that they be ready to give and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* vi.

God is not unrighteous, that He will forget your works, and labour that proceedeth of love; which love ye have shewed for His Name's sake, who have ministered unto the Saints and yet do minister. *Heb.* vi.

To do good, and to distribute, forget not, for with such sacrifices God is well pleased. *Heb.* xiii.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 *S. John* iii.

Give alms of thy goods and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. *Tobit* iv.

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit* iv.

He that hath pity upon the poor lendeth unto the

Lord: and look, what he layeth out, it shall be paid him again. *Prov.* xix.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psal.* xli.

On offering an Alms.

BLESSED be Thou, Lord God of Israel our Father, for ever and ever, for all that is in the heaven and the earth is Thine; Thine is the Kingdom, O Lord, and Thou art exalted as Head above all.

But who am I, that I should be able to offer to Thee so willingly after this sort? For all things come of Thee, and of Thine own do I give Thee; neither will I offer unto the Lord my God of that which doth cost me nothing.

At the Oblation of the Elements.

TAKE away from us, O Lord, we beseech Thee, all our iniquities, that with pure minds we may be made worthy to enter into the Holy of Holies; through Christ our Lord.

RECEIVE, O Holy Trinity, this oblation which we offer unto Thee in Memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ; may it promote His honour and our salvation; may He vouchsafe to intercede for us in Heaven, Whose Memory we commemorate on earth; may this our

sacrifice be acceptable to God the Father Almighty; and may the Lord receive it at the hands of His Priest, to the praise and glory of His own name, and to our benefit, and to that of His Holy Catholic Church, world without end: through the Same Christ our Lord.

The Prayer for the Church.

O pray for the peace of Jerusalem, they shall prosper that love thee. Peace be within thy walls, and plenteousness within thy palaces.

Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, Who by Thy holy Apostle has taught us to make prayers and supplications, and to give thanks for all men;

Oblation of the Elements.

We humbly beseech Thee most mercifully to accept our Alms and Oblations, and to receive these our prayers, which we offer unto Thy Divine Majesty;

Beseeching Thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess Thy Holy Name may agree in the truth of Thy Holy Word, and live in unity and Godly love.

Remember the Living.

We beseech Thee also to save and defend all Christian Kings, Princes, and Governors; and specially Thy Servant Victoria our Queen; that under her we may be godly and quietly governed; And grant unto her whole Council, and to all that are put in authority under

her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion, and virtue.

Give grace, O Heavenly Father, to all Bishops and Curates (*especially the Bishop of this Diocese, and the Clergy of this parish*), that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy Holy Sacraments;

And to all Thy people give Thy heavenly grace (*especially* ———); and especially to this congregation here present, that with meek heart and due reverence, they may hear and receive Thy Holy Word; truly serving Thee in holiness and righteousness all the days of their life.

And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all them, who in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity (*especially* ———).

Remember the Departed.

And we also bless Thy Holy Name for all Thy Servants departed this life in Thy faith and fear (*especially* ———), beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy Heavenly Kingdom:

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

When the Minister giveth warning for the Celebration of the Holy Communion (which he shall always do upon the Sunday or some Holy Day immediately preceding), he shall read this Exhortation following:

DEARLY beloved, on ——— day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of His meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given His Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that Holy Sacrament. Which being so Divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences (and that not lightly, and after the manner of dissemblers with God; but so), that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in Holy Scripture, and be received as worthy partakers of that Holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being

ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the Holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of His Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that Holy Table; lest, after the taking of that Holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

The Exhortation to Holy Communion.

Let a man examine himself, and so let him eat of that Bread, and drink of that Cup; for he that eateth and drinketh unworthily, eateth

and drinketh judgment to himself, not discerning the Lord's Body.

DEARLY Beloved in the Lord, ye that mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that Holy Sacrament; for then we spiritually eat the Flesh of Christ, and drink His Blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us: so is the danger great, if we receive the same unworthily; for then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke Him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those Holy Mysteries. And above all things, ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and Man; Who did humble Himself, even to the death upon the cross, for us, miserable sinners, who lay in darkness and in the shadow of death; that He might make us the children of God, and exalt us to everlasting life. And to the end that we

should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by His precious Bloodshedding He hath obtained to us; He hath instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort. To Him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life. Amen.

The Invitation.

Having therefore boldness to enter into the Holiest by the Blood of Jesus through the veil, that is to say, His Flesh, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience.

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; Draw near with faith, and take this Holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

The Confession.

I will confess my wickedness and be sorry for my sin.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men;

We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, by thought, word, and deed, against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most Merciful Father; For Thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant, that we may ever hereafter Serve and please Thee, In newness of life, To the honour and glory of Thy Name, Through Jesus Christ our Lord. Amen.

The Absolution.

And so Thou forgavest the wickedness of my sin.

ALMIGHTY God, our heavenly Father, who of His great Mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.

The Comfortable Words.

I will not leave you comfortless; I will come unto you.

Hear what comfortable words our Saviour Christ saith unto all that truly turn to Him.

COME unto Me, all that travail and are heavy laden, and I will refresh you. *S. Matt.* xi. 28.

So God loved the world, that He gave His only-begotten Son, to the end that all that believe in Him should not perish, but have everlasting life.
S. John iii. 16.

Hear also what S. Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what S. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the Propitiation for our sins. 1 *S. John* ii. 1.

Sursum Corda.

Lift up your hearts.
Answer. We lift them up unto the Lord.
Priest. Let us give thanks unto our Lord God.
Answer. It is meet and right so to do.

The Preface.

It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God.

O all ye Angels of the Lord, bless ye the Lord, praise Him, and magnify Him for ever.

THEREFORE with Angels and Archangels, and with all the company of Heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying:

The Sanctus.

Holy, Holy, Holy, Lord God of Hosts, Which was, and is, and is to come.

Holy, Holy, Holy, Lord God of hosts, Heaven and earth are full of Thy glory: Glory be to Thee, O Lord most High. Amen.

Proper Prefaces.

Upon Christmas Day, *and seven days after.*

BECAUSE thou didst give Jesus Christ Thine only Son to be born as at this time for us; Who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary His mother; and that without spot or sin, to make us clean from all sin. Therefore with Angels, &c.

Upon Easter Day, *and seven days after.*

BUT chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son Jesus Christ our Lord: for He is the very Paschal Lamb, Which was offered for us, and hath taken away the sin of the world; Who by His Death hath destroyed death, and by His rising to life again hath restored us to everlasting life. Therefore with Angels, &c.

Upon Ascension Day, *and seven days after.*

THROUGH Thy most dearly beloved Son Jesus Christ our Lord; Who after His most glorious Resurrection manifestly appeared to all His Apostles, and in their sight ascended up into Heaven to prepare a place for us; that where He is, thither we might also ascend, and reign with Him in glory Therefore with Angels, &c.

Upon Whitsun-day, *and six days after.*

THROUGH Jesus Christ our Lord; according to Whose most true promise, the Holy Ghost came down, as at this time, from Heaven with a sudden great sound, as it had been a mighty Wind, in the likeness of fiery Tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error, into the clear light and true knowledge of Thee, and of Thy Son Jesus Christ: Therefore with Angels, &c.

Upon the Feast of Trinity *only.*

WHO art One God, One Lord; not One only Person, but Three Persons in One Substance: For that which we believe of the Glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality: Therefore with Angels, &c.

The Prayer of Humble Access.

Blessed are they that are called to the Marriage Supper of the Lamb.

WE do not presume to come to this Thy Table, O Merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, Whose property is always to have mercy; Grant us therefore, Gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood,

that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him, and He in us. Amen.

While the Priest is preparing to consecrate, say some of these sentences—

On behalf of the Celebrant.

The Lord hear thee in the day of trouble; the Name of the God of Jacob defend thee:

Send thee help from the sanctuary; and strengthen thee out of Sion:

Remember all thy offerings; and accept thy burnt-sacrifice: Grant thee thy heart's desire, and fulfil all thy mind.

The Lord receive this Sacrifice at thy hands to the praise and glory of His Name, to our benefit, and to the good of His Holy Church.

Save, Lord, and hear us, O King of Heaven, when we call upon Thee.

Have mercy upon us, O Lord, our God, after Thy great mercy, and send down upon us, and upon these gifts lying before Thee, Thy Holy Ghost, that He may make this bread the Holy Body and this cup the Blood of Thy Christ; that It may be to us who partake of It for the remission of sins, and for the sanctification of soul and body unto life everlasting. Amen.

The Lord, Whom ye seek, shall suddenly come to His Temple.

We wait for Thy loving-kindness, O Lord, in the midst of Thy Temple.

Blessed is He That cometh in the Name of the Lord, Hosanna in the Highest.

The Prayer of Consecration.

This is My Body; This is My Blood.

Lord, I believe; help Thou mine unbelief.

Behold Thy King cometh unto thee.

Thine eyes shall behold the King in His Beauty.

Who loved me, and gave Himself for me.

ALMIGHTY God our heavenly Father, Who of Thy tender mercy didst give Thine Only Son Jesus Christ to suffer death upon the Cross for our Redemption, Who made there, by His one Oblation of Himself once offered, a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction, for the sins of the whole world; and did institute, and in His Holy Gospel command us to continue a perpetual memory of that His precious Death, until His coming again;

The Invocation.

Hear us, O merciful Father, we most humbly beseech Thee; and grant, that we receiving these Thy creatures of Bread and Wine, according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His Death and Passion, may be partakers of His most Blessed Body and Blood:

Who in the same night that He was betrayed,

took Bread, and when He had given thanks, He brake It, and gave It to His disciples, saying, Take, eat, THIS IS MY BODY WHICH IS GIVEN FOR YOU: Do this in remembrance of Me.

Consecration of the Bread.

Likewise after Supper He took the Cup; and when He had given thanks, He gave It to them, saying: Drink ye all of this; FOR THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR YOU AND FOR MANY FOR THE REMISSION OF SINS: Do This as oft as ye shall drink It, in remembrance of Me. Amen.

Consecration of the Cup.

Behold the Lamb of God, Which taketh away the sins of the world.

Devotions after the Prayer of Consecration.

During the pause while others are communicating, worship and adore your Lord present in His Holy Sacrament.

Acts of Adoration.

My Lord and my God!

O Lamb of God, That takest away the sins of the world, have mercy upon us.

O Lamb of God, That takest away the sins of the world, have mercy upon us.

O Lamb of God, That takest away the sins of the world, grant us Thy peace.

Worthy is the Lamb That was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing: for He hath loved us, and hath washed us from our sins in His own Blood, and hath made us kings and priests unto God, and His Father; to Him be glory and dominion for ever and ever. Amen.

Thou art worthy to take the Book and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy Blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests. Blessing, and wisdom, and glory, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

Thee we adore, O hidden Saviour, Thee,
Who in Thy Sacrament dost deign to be;
Both flesh and spirit at Thy Presence fail,
Yet here Thy Presence we devoutly hail.

O blest Memorial of our dying Lord,
Who living Bread to men doth here afford!
O may our souls for ever feed on Thee,
And Thou, O Christ, for ever precious be.

Fountain of goodness, Jesus, Lord, and God,
Cleanse us, unclean, with Thy most cleansing Blood,
Increase our faith and love that we may know
The hope and peace which from Thy Presence flow.

O Christ, Whom now beneath a veil we see,
May what we thirst for soon our portion be,
To gaze on Thee unveiled, and see Thy Face,
The vision of Thy glory, and Thy grace. Amen.

O Sacred Banquet, in which Christ is received, the memory of His Passion is renewed, our souls are filled with grace, and a pledge of future glory is given to us. Amen.

PART I.

Verbum Supernum prodiens.

The Heavenly Word proceeding forth,
  Yet leaving not the Father's side,
Accomplishing His Work on earth,
  Had reached at length life's eventide.

By false disciple to be given
  To foemen for His life athirst,
Himself the very Bread of Heaven
  He gave to His disciples first.

He gave Himself in either kind,
  His precious Flesh, His precious Blood:
In love's own fulness thus designed
  Of the whole man to be the Food.

By Birth, their Fellow-man was He;
  Their Meat, when sitting at the board;
He died their Ransomer to be;
  He ever reigns, their great Reward.

PART II.

O Salutaris Hostia.

O Saving Victim, opening wide
  The gates of Heaven to man below;
Our foes press on from every side,
  Thine aid supply, Thy strength bestow.

All praise and thanks to Thee ascend,
  For evermore, blest One in Three;
O grant us Life that shall not end,
  In our true native land with Thee. Amen.

O Esca Viaticum.

O Food that weary pilgrims love!
O Bread of Angel Hosts above!
  O Manna of the Saints!
The hungry soul would feed on Thee;
Ne'er may the heart unsolaced be
  Which for Thy sweetness faints.

O Fount of Love! O cleansing Tide
Which from the Saviour's pierced Side
  And Sacred Heart dost flow,
Be ours to drink of Thy pure rill,
Which only can our spirits fill,
  And all we need bestow.

Lord Jesus, Whom by power Divine
Now hidden neath this outward sign
  We worship and adore,
Grant when the veil away is roll'd
With open face we may behold
  Thyself for evermore. Amen.

Then may follow one of the following Prayers of Oblation.

I. Prayer of Oblation.

O ALMIGHTY Father, we sinners, Thy servants, mindful of the Death and Passion of Thy dear Son our Lord, of His glorious Resurrection, and Ascension into Heaven, and of His coming again at the end of the World to judge both the quick and the dead, when He shall render to every man according to his works, do here offer and present unto Thee our Lord and Master this awful and unbloody Sacrifice, beseeching Thee not to deal with us according to our iniquities, but according to Thine

unspeakable loving-kindness, to take away the handwriting of our offences that is against us.

We pray Thee that Thou wilt unite and strengthen Thy Holy Church which Thou hast built upon the Rock of Faith, so that the gates of Hell may not prevail against it. We pray Thee that this Holy Communion may be unto those who shall receive It, for the forgiveness of their offences, for the sanctification of their souls and bodies, and for the bringing forth of the fruit of good works.

We pray Thee for those who are over us in the Lord, for all those who are dear to us, our parents and relatives, for all those in sorrow, suffering, in banishment, or in prison, for all sick and dying persons.

We beseech Thee to hear our supplications for all those for whom we are bound to pray, or who have desired our prayers which we now offer before Thine Holy Altar.

Lastly, remember, O Lord, we pray Thee, those who have gone before us in Thy faith and fear, and grant that we and they may have our perfect consummation and bliss, where sorrow and sighing are banished away, and the light of Thy Countenance shines for ever.

And grant that the end of our lives may be Christian and acceptable unto Thee. Gather us, O Lord, under the feet of Thine Elect, when Thou

wilt, and as Thou wilt, only without shame and sin, through Thine only begotten Son, Jesus Christ our Lord and Saviour. Amen.

II. Prayer of Oblation.

From Old English Use.

O ALMIGHTY Father, we sinners, Thy servants, yet Thy chosen people, mindful of the Death and Passion of Thy dear Son Jesus Christ our Lord, of His Resurrection from the grave, and glorious Ascension into Heaven, do offer unto Thy Divine Majesty, the sacrifice Thy Son hath commanded us to offer, even the Holy Bread of Eternal Life, and the Chalice of everlasting salvation.

Upon which vouchsafe to look with favourable countenance, and to accept this our offering, as Thou didst accept the offering of Thy just servant Abel, of the Patriarch Abraham, and of Thy High Priest Melchizedek.

And command these our prayers and supplications to be offered by Thine Holy Angels before Thine Altar on High, that so many of us as by participation at this earthly Altar shall receive the Body and Blood of Thy dear Son, may be fulfilled with Thy heavenly grace and benediction.

Remember also, O Lord, Thy servants and handmaids who have departed this life in Thy faith and fear, and sleep the sleep of peace. To these, O

Lord, and to all who rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace.

And to us sinners, Thy servants, vouchsafe to grant some part and fellowship with Thine Holy Saints and Martyrs, into whose company we beseech Thee to admit us, not weighing our merits, but pardoning our offences, through the same Jesus Christ our Lord, by Whom and with Whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. Amen.

III. Prayer of Oblation.

O MOST merciful Father, accept the prayers and intercessions of Thy Priest in our behalf, and remember that most holy sacrifice which Thy beloved Son offered to Thee during His whole life, at the Last Supper, and on the Cross for me, for (especially ——) and all for whom He vouchsafed to die.

Look upon the face of Christ, Thy most dearly beloved Son, in Whom Thou art well pleased, and by that eternal love wherewith Thou so lovedst us, by the Infinite merits of the Same Thy only begotten Son, by His Incarnation, Advent, Nativity, Circumcision, Tears, Labours, Passion, and Death, by the Infinite Love wherewith He died and suffered for me,

Remember and have mercy upon the whole Church and its rulers, upon all Christian princes, and all estates of men, whether serving God in His ministry, in special works of piety, or in the world, who have the greatest power whether to promote or to hinder Thy glory and the good of souls.

Also upon my parents, brethren, benefactors, and friends, upon those who have injured me, or whom I have injured, offended, neglected to help, and whom Thou desirest that I should lead in the way of salvation.

On all these have mercy, O Thou Father of mercies, even as Thou knowest and willest, granting them Thy grace perfectly to please, acknowledge, fear, love, and glorify Thee with the same Thy beloved Son, and the Holy Ghost, now and ever, and for endless ages. Amen.

We beseech Thee also, O Holy Father, for the souls of the faithful departed (especially ——), that they may obtain eternal salvation, joy, and refreshment. Bow down, O Lord, Thine ear to our prayers, with which we meekly beseech Thy mercy; and vouchsafe to them, that they may eternally enjoy Thy Presence, in whom they have hoped and believed, through Thy well-beloved Son Jesus Christ our Lord, Who with Thee and the Holy Ghost art One God, world without end. Amen.

As you go up to the Altar, think to yourself that our Lord says to you, as He once said to Zacchæus, *Make haste, for to-day I must abide at thy house*, and say to Him in the words of the Centurion,

Lord, I am not worthy that Thou shouldest come under my roof, but speak the word only, and Thy servant shall be healed.

Fix your mind, as you kneel at the Altar, upon the thought of Him Who is coming to you, your Lord and Master, and say to yourself, *Behold thy King cometh to thee.*

After receiving the Bread, say,

In life, in death, O Lord, abide with me.

As the Priest approaches with the Cup,

I will receive the Cup of salvation, and call on the Name of the Lord.

After receiving the Cup,

Jesu, my Lord, I Thee adore,
O make me love Thee more and more.

For any special Petition at the Altar,

O Eternal Father, I receive this Holy Communion of Thy dear Son's Body and Blood, humbly beseeching Thee, because of It, in It, and with It, to grant me (——);

Returning reverently to your place, say,

Thanks be to God for His unspeakable Gift.

My soul doth magnify the Lord, for He hath filled the hungry with good things.

As you kneel down again in your place, adore in silence for a few minutes, Him, Who has now come to dwell within you, and then say either

PSALM CIII.

Praise the Lord, O my soul, and all that is within me praise His Holy Name.

Praise the Lord, O my soul, and forget not all His Benefits;

Who forgiveth all thy sin; and healeth all thy infirmities;

Who saveth thy life from destruction, and crowneth thee with mercy and loving kindness.

Who satisfieth thy mouth with good things, making thee young and lusty as an eagle.

or

Te Deum laudamus.

WE praise Thee, O God; we acknowledge Thee to be the Lord.

Thou art the King of Glory, O Christ;

Thou art the everlasting Son of the Father.

When Thou tookest upon thee to deliver man, Thou didst not abhor the Virgin's womb.

When Thou hadst overcome the sharpness of Death, Thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right Hand of God, in the Glory of the Father.

We believe that Thou shalt come to be our Judge:

We therefore pray Thee, help Thy servants whom Thou hast redeemed with Thy precious Blood.

Make them to be numbered with Thy Saints in glory everlasting.

As Jesus is especially present in the Holy Sacrament, this is the fittest time to tell Him your desires; therefore you should now pray for yourself, and all for whom you are bound to pray; ask Him to give you and them what you need; but "ask in faith, nothing wavering."

Acts of Devotion after Communion.

Who art Thou, O Lord, and what am I?

Dost Thou come unto me, O Thou Most High, even to the very lowest of Thy servants? Behold, O Lord, I now have Thee, Who hast all things; I possess Thee, Who possessest all things, and canst do all things; therefore, O my God, and my All, do Thou wean my heart from all things besides Thee, for in them there is nothing but vanity and vexation of spirit; on Thee Alone may my heart be fixed; in Thee be my rest, for in Thee is my Pleasure, in Thee is the Sovereign truth, and true happiness, and eternal life.

Let my soul, O Lord, feel the sweetness of Thy Presence. May it taste and see how gracious Thou art, that, allured by love of Thee, it may seek for nought wherein to rejoice out of Thee; for Thou art the Joy of my heart, and my God, and my Portion for ever.

Thou art the Physician of my soul, Who with Thine own Stripes hast healed my sicknesses. I am

that sick soul whom Thou camest from Heaven to heal; heal my soul therefore, for I have sinned against Thee.

Thou art the Good Shepherd, Who didst lay down Thy life for Thy sheep. Behold, I am that sheep which was lost; and yet dost Thou vouchsafe to feed me with Thy Body and Blood; lay me now upon Thy shoulders. What wilt Thou refuse me, Who hast given Thyself unto me? O! be Thou my Shepherd, and I shall lack nothing in the green pasture wherein Thou feedest me, until I am brought to the pastures of eternal life.

O Thou True Light, that camest into the world to lighten every man, enlighten mine eyes, that I sleep not in death.

O Thou Fire that ever burnest, and never failest, behold, I am lukewarm, yea, cold; kindle Thou my reins and my heart, that they may glow with love to Thee. For Thou camest to send fire on the earth, and what willest Thou but that it be kindled?

O King of Heaven and earth, rich in mercy! behold I am poor and needy; Thou knowest what I most require; Thou Alone canst enrich and help me; help me, O God, and out of the treasures of Thy goodness, succour Thou my needy soul.

O my Lord and my God! behold I am Thy servant; give me understanding and kindle my affections that I may know and do Thy will.

Thou art the Lamb of God, the Lamb without spot, Who takest away the sins of the world: take from me whatever hurteth me and displeaseth Thee, and give me what Thou knowest to be pleasing to Thee and good for me.

Thou art my Love and all my Joy, Thou art my God and my All, Thou art the Portion of mine inheritance and of my cup; Thou shalt maintain my lot.

O my God and my All, may the sweet and burning power of Thy love, I beseech Thee, absorb my soul, that I may die unto the world out of love for Thee, Who for love of me didst vouchsafe to die upon the Cross, O my God and my All.

O most Sweet Saviour and Searcher of the heart! Thou knowest what is in man, and ponderest all my ways. Thou knowest best, of what virtues and gifts I stand most in need in this state, and office, in which by Thy grace I am placed. Grant unto me, therefore, Thy grace, Thou, Who in this Sacrament hast given us so rich a Treasury of grace, even Thyself, the Author of grace, and hast now so mercifully admitted me to partake thereof. What good indeed will not accrue to him, to whom the Fountain of all good deigns to come? When Thou didst of old enter the house of Zacchæus, Thou saidst, *This day is Salvation come to this house.* Thou hast now entered, O Christ, into the house

of my soul. Say unto it, I beseech Thee, *I am thy Salvation.* For what Thou sayest is done; and Thou Alone art God my Saviour.

Help me, O God of my Salvation; and for the glory of Thy Name deliver me and save me; for what is Jesus but a Saviour? Of a truth there is none other Name under Heaven given among men, whereby we must be saved.

O Lord, forasmuch as Thou hast so graciously come unto me, I will not let Thee go, unless Thou bless me; Thou, Who dost open Thine Hand and fill all things living with plenteousness.

O that I may receive a blessing from the Lord, and righteousness from the God of my Salvation! that so I may go from strength to strength, until I shall see, face to face, the God of gods in Sion, Whom I now behold veiled in the Sacrament, and as through a glass darkly.

O Lord Jesu Christ, now lettest Thou Thy servant depart in peace, according to Thy Word; for now hast Thou fed me with Thy Body and Blood. For this Thy Infinite goodness I render Thee hearty thanks; but do not Thou, O my God, I pray Thee, go far from me. Look upon me and help me; for evil thoughts arise up against me day by day, and many temptations make war against me. Grant that I may pass through them unharmed; fight Thou, O Lord, on my side, and drive far from me

all assaults of the enemy. Command Thou the winds and storms of my passions; say to the sea, Be still, and to the north wind, Blow not, and there will be a great calm. Bless and sanctify me with Thy Heavenly Blessing. Protect and preserve the soul of Thy servant amid the many dangers of this life; and Thy grace accompanying me, guide me by the way of peace to the Country of eternal Brightness. Amen.

And now, O Father, mindful of the love
  That bought us, once for all, on Calvary's Tree,
And having with us Him that pleads above,
  We here present, we here spread forth to Thee
That only offering perfect in Thine eyes,
The one true, pure, immortal Sacrifice.

Look, Father, look on His anointed Face,
  And only look on us as found in Him;
Look not on our misusings of Thy grace,
  Our prayer so languid, and our faith so dim;
For lo! between our sins and their reward
We set the Passion of Thy Son our Lord.

And then for these, our dearest and our best,
  By His prevailing Presence we appeal;
O fold them closer to Thy mercy's breast;
  O do Thine utmost for their soul's true weal;
From tainting mischief keep them white and clear,
And crown Thy gifts with strength to persevere.

And so we come: O draw us to Thy feet,
  Most patient Saviour, Who canst love us still;
And by this Food, so awful and so sweet,
  Deliver us from every touch of ill;
In Thine own service make us glad and free,
And grant us never more to part with Thee. Amen.

The Lord's Prayer.

Lord, teach us to pray.

OUR Father, Which art in Heaven, Hallowed be Thy Name: Thy Kingdom come: Thy Will be done in earth, as it is in Heaven: Give us this day our daily Bread: And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation: But deliver us from evil: For Thine is the Kingdom, the power, and the glory, for ever and ever. Amen.

The Thanksgiving.

This Man, after He had offered One Sacrifice for sins, for ever, sat down on the right Hand of God; by Him therefore let us offer the sacrifice of Praise to God continually giving thanks to His Name; for we have an Altar.

Prayer of Oblation.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

The Oblation.

O LORD and heavenly Father, we Thy humble servants entirely desire Thy fatherly goodness mercifully to accept this our sacrifice of Praise and Thanksgiving;

Most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His Passion.

And here we offer and present unto Thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee, that all we, who are partakers of this Holy Communion, may be fulfilled with Thy grace and heavenly benediction.

The Oblation of Ourselves.

And although we be unworthy through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord;

By Whom, and with Whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. Amen.

Or this,

The Thanksgiving.

Offer unto God thanksgiving; and pay thy vows unto the most Highest. Whoso offereth Me thanks and praise, he honoureth Me; and to him that ordereth his conversation right will I show the salvation of God.

The Thanksgiving.

ALMIGHTY and everliving God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy Mysteries, with the spiritual Food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ; and dost assure us thereby of Thy favour and goodness towards us; and that we are very members incorporate in the mystical Body of Thy Son, which is the blessed company of all faithful people; and

are also heirs, through hope, of Thy everlasting Kingdom, by the merits of the most precious death and passion of Thy dear Son. And we most humbly beseech Thee, O Heavenly Father, so to assist us with Thy Grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in; through Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be all honour and glory, world without end. Amen.

As ye have therefore received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him, and stablished in the faith, abounding therein with thanksgiving.

The Gloria in Excelsis.

GLORY be to God on high, and in earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great Glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only Begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art Holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most High in the Glory of God the Father. Amen.

The Blessing.

I will not let Thee go except Thou bless me.

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; The Peace.

And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen. The Blessing.

I found Him Whom my soul loveth, I held Him and would not let Him go.

Abide with us, that we may abide in Thee, O good Jesu, Thou God of our salvation!

After the Blessing.

THOU feddest Thine own people with Angels' Food, and didst give them Bread from Heaven. Alleluia.

Prayers after the Service.

During the Ablutions.

O Sacrifice of Divine Love and Majesty! ever being eaten, yet never consumed, filling the world with pardon, and Heaven with joy, have mercy on us. Grant us absolution for all our past sins, and grace to resist them for the time to come. Amen.

O Jesus, Thou didst drink the cup of agony to the very dregs for me. Make Thine agony my salvation. Amen.

O Lord Jesu, Who after that Thou wast risen from the dead, didst utter that most sweet voice of peace to Thy chosen Disciples, saying, Peace be unto you; which also, just as Thou wert going to Thy Passion, Thou hadst entreated for them, saying, My peace I give unto you; My peace I leave with you; take away our sins from us, I beseech Thee, O spotless Lamb of God, put far away from us our iniquities, which have separated between Thee and us, that, obtaining remission of our sins, we may have peace with Thee; peace, which, with calm delight, results in the testimony of a good conscience, so that in Thy Heavenly Kingdom we may obtain that never-ending peace which passeth all understanding. Amen.

Behold, O Eternal Father, the salutary Sacrifice of the Eucharist is offered. May it be acceptable to Thee, inasmuch as in It Thy Son, in Whom Thou art ever well-pleased, is set forth before Thee. May He now, I beseech Thee, perform the office of a Mediator and Advocate, where He sitteth at Thy Right Hand, and maketh intercession for us. Remember all His patience, love, and pity, and vouchsafe to listen to one who prayeth in the Name of Thy Beloved Son, for He Himself hath said, Whatsoever ye shall ask the Father in My Name, He will give it you. This one thing I ask, O Lord, let this Sacrifice *be well*-pleasing to Thee, to the glory of Thy Name,

and may it be profitable to the Salvation of all Thy faithful servants. Amen.

O Divine Saviour of our souls, Who hast been graciously pleased to leave us Thy precious Body and Blood in the most Holy Sacrament of the Altar, we return our grateful thanks to Thee for this Thy great mercy. Thou art the Source of every good gift; O shower down then Thy grace and heavenly benedictions upon all who in this place, or elsewhere, have joined in offering up the great memorial Sacrifice of Thy Death and Passion. Take from our hearts whatsoever is displeasing to Thee, that we may not stop the course of Thy grace. We hate our sins, because they are hateful to Thee; O make us hate them with truer hatred, and turn from them with a more resolute will; purify our hearts, and sanctify our souls. Bless us, O Jesus, with a blessing like to that with which Thou didst bless Thy disciples when, leaving this earth, Thou didst ascend into Heaven. Bless us with a blessing which may change us, purify us, and unite us perfectly to Thee; which may fill us with Thy Spirit, and may be to us ever in this life an assured pledge of that benediction which Thou hast prepared for Thine elect in Thy heavenly kingdom. Amen.

I thank Thee, O my God, for Thy great mercy in permitting me to be present this day, and to assist at this holy Sacrifice. Receive, O Lord, my

unworthy prayers; supply all my defects; and forgive all wandering thoughts or coldness of heart which Thou hast seen in me. Grant that, by the virtue of these Divine Mysteries, I may ever continue faithful to Thee, and live and die in Thy grace: that so, when my earthly time of trial is ended, I may attain to Thine heavenly kingdom; and there, with all the blessed angels and saints, more clearly contemplate Thee, more perfectly love Thee, and more worthily praise and glorify Thy Name throughout eternity. Amen.

Before leaving the Church.

The Mystery of Thy Dispensation, O Christ our God,
Hath been accomplished as far as in us lies.
We have seen the memory of Thy Death;
We have seen the type of Thy Resurrection;
We have been filled with Thine endless life;
We have enjoyed Thy heavenly delights, of which
We pray Thee make us worthy hereafter,
Through the grace of God the Father, and of thy Holy, Good, and Life-giving Spirit.

Let us depart in peace. Amen.

Return home meditating in silence on the Gift which is in you.

But where Thou dwellest, Lord,
No other thought should be;
Once duly welcomed and adored,
How should I part with Thee?
Bethlehem must lose Thee soon, but Thou wilt grace
The single heart to be Thy sure abiding-place.

✠

The Banquet over, as we go,
Strong in the strength of this Celestial Meat,
To tread the path of life with firmer feet,
To work the works which Thou hast bid us do,
Abide with us, O Lord, that still
We may remember Thee! Amen.

✠

My Presence shall go with thee, and I will give thee Rest.

✠

Thanksgiving after Communion.

Benedicite, omnia Opera.

O ALL ye Works of the Lord, bless ye the Lord, praise Him, and magnify Him for ever.

O ye Angels of the Lord, bless ye the Lord, praise Him, and magnify Him for ever.

O ye Children of men, bless ye the Lord, praise Him, and magnify Him for ever.

O let Israel bless the Lord, praise Him, and magnify Him for ever.

O ye Priests of the Lord, bless ye the Lord, praise Him, and magnify Him for ever.

O ye Servants of the Lord, bless ye the Lord, praise Him, and magnify Him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord, praise Him, and magnify Him for ever.

O ye holy and humble men of heart, bless ye the Lord, praise Him, and magnify Him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord, praise Him, and magnify Him for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

PSALM CL. *Laudate Dominum.*

O PRAISE God in His holiness: praise Him in the firmament of His power.

2 Praise Him in His noble acts: praise Him according to His excellent greatness.

3 Praise Him in the sound of the trumpet: praise Him upon the lute and harp.

4 Praise Him in the cymbals and dances: praise Him upon the strings and pipe.

5 Praise Him upon the well-tuned cymbals: praise Him upon the loud cymbals.

6 Let every thing that hath breath: praise the Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Song of Symeon. Nunc Dimittis.

LORD, now lettest Thou Thy servant depart in peace, according to Thy word:

For mine eyes have seen Thy Salvation,

Which Thou hast prepared, before the face of all people;

To be a light to lighten the Gentiles, and to be the glory of Thy people Israel.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

O GOD, Who didst to the Three Children soothe the flames of fire, mercifully grant, that the flames of sin may not kindle upon us Thy servants. Amen.

PREVENT us, O Lord, in all our doings, with Thy most gracious favour, and further us with Thy continual help; that in all our works, begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally, by Thy mercy, obtain everlasting life: through Jesus Christ our Lord. Amen.

GRANT, O Lord, that as I have now been admitted to see Thee by faith under the Form of Bread and Wine; so, when Thou shalt come again in Judgment, I may be found worthy, in sure trust and joy, to behold Thee in Thy glorious Majesty, and may enjoy Thee for ever, in Thy eternal Kingdom, where, with the Father and the Holy Spirit, Thou livest and reignest, God, for ever and ever.

O MOST Merciful Lord, Who hast not disdained to receive us, miserable sinners, even at this solemn hour, into Thy Presence, to glorify and praise Thee; forgive me all the failings which have come upon me in this very time of prayer, in that other thoughts have taken hold of my mind, or have carried it away in vain desires. Oh, let not mine enemy boast himself against me, that I have not taken heed of sin, even in this very time of praise, confession, and Holy Communion. Amen.

JESUS, Gentlest Saviour,
God of Might and Power,
Thou Thyself art dwelling
In us at this hour.

Nature cannot hold Thee,
Heaven is all too strait
For thine endless glory,
And Thy royal state.

Out beyond the shining
Of the farthest star,
Thou art ever stretching
Infinitely far.

Yet the hearts of children
Hold what worlds can not,
And the God of Wonders
Loves the lowly spot.

As men to their gardens
Go to seek sweet flowers,
In our hearts dear Jesus
Seeks them at all hours.

Jesus, Gentlest Saviour,
Thou art in us now;
Fill us full of Goodness,
Till our hearts o'erflow.

Pray the prayer within us
That to Heaven shall rise;
Sing the song that Angels
Sing above the skies.

Multiply our graces,
Chiefly love and fear,
And, dear Lord, the chiefest
Grace to persevere.

Oh, how can we thank Thee
For a Gift like this,
Gift that truly telleth
Heaven's eternal bliss?

Ah, when wilt Thou always
  Make our hearts Thy home?
We must wait for Heaven,
  Then the day will come.

Now at least we'll keep Thee
  All the time we may;
But Thy grace and blessing
  We will keep alway.

I RENDER Thee thanks, O Lord, Holy Father, Almighty, Everlasting God, Who hast vouchsafed, not for any desert of mine, but only of the condescension of Thy mercy, to feed me, a sinner, Thy unworthy servant, with the precious Body and Blood of Thy Son, our Lord Jesus Christ. I pray Thee, that this Holy Communion may not bring guilt upon me to condemnation, but may intercede for me to my pardon and salvation; let it be to me an Armour of faith, and a Shield of good purpose; a Riddance of all vices; an Extermination of evil desires and longings; an Increase of love and patience, of humility and obedience, and of all virtues; a firm Defence against the wiles of my enemies, visible or invisible; a perfect Quieting of all my impulses, fleshly and spiritual; a firm Adherence to Thee, the One True God; and a blessed Consummation of my end. And I pray Thee, that Thou wouldest vouchsafe to bring me, a sinner, to that ineffable Feast, where Thou with Thy Son, and the Holy Spirit, art, to Thy holy ones, true Light, full Satiety, everlasting Joy, Pleasure consummated,

and perfect Happiness: through the same Jesus Christ our Lord. Amen.

O MOST Sweet Lord Jesu Christ, transfix the affections of my inmost soul with that most joyous and healthful wound of Thy love, with true, serene, most holy, apostolic charity; that my soul may ever languish and melt with entire love and longing for Thee. Let it desire Thee, and faint for Thy courts; long to be dissolved, and be with Thee. Grant that my soul may hunger after Thee, the Bread of Angels, the Refreshment of holy souls, our daily super-substantial Bread, Who hast all sweetness and savour, and every pleasurable delight. Thee, Whom the Angels desire to look into, may my heart ever hunger after and feed upon, and may the appetite of my soul be filled with the sweetness of Thy savour. May it ever thirst for Thee, the Fountain of life, the Fountain of wisdom and knowledge, the Fountain of eternal light, the Torrent of pleasure, the Richness of the house of God. Let it ever compass Thee, seek Thee, find Thee, stretch towards Thee, arrive at Thee, meditate upon Thee, speak of Thee, and do all things to the praise and glory of Thy holy Name, with humility and discretion, with love and delight, with readiness and affection, with perseverance to the end; and be Thou ever my Hope, my whole Confidence, my

Riches, my Delight, my Pleasure, my Joy, my Rest and Tranquillity, my Peace, my Sweetness, my sweet Savour, my Food, my Refreshment, my Refuge, my Help, my Wisdom, my Portion, my Possession, my Treasure, in Whom my mind and my heart may ever remain fixed, and firm, and rooted immovably. Amen.

✠

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

✠

ADDITIONAL THANKSGIVINGS AND PRAYERS FOR THE EVENING OF THE DAY OF COMMUNION.

Lo, this hath touched thy lips; and thine iniquity is taken away and thy sin purged.

Wisdom hath builded her house, she hath mingled her wine, she hath also furnished her table.

My Beloved is mine, and I am His.

And he arose, and did eat and drink, and went in the strength of that Meat forty days and forty nights unto Horeb, the Mount of God.

O Lord Jesus Christ, my Creator and Redeemer, my God and my All, whence is this to me, that Thou, Whom Heaven and earth cannot contain, shouldest enter into my house of clay, and make Thine abode with me?

What return shall I make to Thee, O my Lord, for all the benefits which I have received from Thee? Blessed be Thy Name for ever. Praise the Lord, O my soul, and all that is within me praise His Holy Name.

Like Zacchæus, I have this day presumed to receive Thee into my house; but, alas! with how little preparation! how little devotion! I grieve

over my coldness of heart, and my great unworthiness, which has rendered me so unfit to draw nigh unto Thee. But Thou seest, Searcher of hearts, all my sins. Drive away by Thy power all my spiritual foes, strengthen my weakness by Thy Heavenly might, subdue my evil passions and besetting sins, abide with me in all my trials and temptations, that I may never more be overcome, whom Thou hast deigned to unite to Thyself in the Mystery of Divine Love.

Grant, O Blessed Lord, that the hands which have received Thee may never again be the instruments of sin, that the lips which Thou hast sanctified may never utter aught displeasing to Thee, that the heart wherein Thou hast entered may ever abide in Thy love. O Crucified Saviour, grant that I may die to sin for the love of Thee, Who hast died on the Cross for me.

Graciously hear these my prayers, O Blessed Jesu; hide me in Thy Heart Which was pierced for me; protect me from my foes, that nothing may ever separate me from Thee; call me to Thee at the hour of my death, that I may praise Thee for evermore. And now I lay me down in peace and take my rest, for it is Thou, Lord, Who makest me to dwell in safety. O preserve me and abide with me, that when life's eventide is past, I may rest in Thee, and that this frail body, which Thou hast

sanctified by Thine own most precious Body, purified from its earthly stains in the grave, may be raised in incorruption, and when I wake up after Thy likeness I shall be satisfied with it.

Grant that I may indeed know Thee through this Blessed Sacrament, whereby Thou didst make Thyself known to the disciples at Emmaus, that Thou mayest abide with me until life's eventide is ended, and the eternal morn dawns upon my soul. Amen.

Prayer of S. Thomas Aquinas.

Lord, I believe, but would believe more firmly. Lord, I hope, but would hope more securely. Lord, I love, but would love yet more warmly. Lord, I grieve, but would grieve yet more deeply.

Thee I adore, Who art my first Beginning; Thee I desire, Who art my final End. Thee I praise, Who art my constant Benefactor; on Thee I call, Who art my kind Defender.

By Thy wisdom do Thou direct me; by Thy righteousness do Thou keep me; by Thy sweet mercy comfort and protect me.

I offer unto Thee, my Lord, my thoughts, that they may be towards Thee; my words, that they may be of Thee; my deeds, that they may be according to Thee; my sufferings, that they may be for Thee.

I will whatsoever Thou willest; I will, because

Thou willest; I will, in that manner Thou willest; I will, as long as Thou willest.

I pray Thee, O Lord, that Thou wouldest give to my understanding, enlightenment; to my will, fervency; to my body, purity; to my soul, holiness.

Let pride never corrupt me, nor flattery move me; let the world never entice me, nor Satan beguile me.

Grant me grace to cleanse my memory, to check my tongue, refrain my eyes, restrain my senses.

Let me bewail my past transgressions, and for the future resist temptation; let me correct my sinful inclinations, and labour after all needful virtues.

Grant me, good Lord, love of Thee, hatred of self, love of my neighbour, contempt of the world.

Let me keep in mind, O Jesus, Thy precept and example, by loving mine enemies, by patiently suffering wrong, by doing good to those that persecute me, by praying for those that falsely speak evil against me.

Let me overcome love of pleasure by self-denial, love of money by liberality, anger by gentleness, lukewarmness by earnestness.

Make me prudent in counsel, stedfast in danger, patient in adversity, humble in prosperity.

Grant me, Lord, to be instant in prayer, temperate in meat and drink, diligent in duty, unwavering in purpose.

Let me strive after holiness by sincere confession of sin, by worthy receiving of the Body and Blood of Christ, by continual recollection of mind, and pure intention of heart.

Let me learn from Thee, O God, how little is all that is earthly, how great is all that is Heavenly, how short all that is of time, how lasting all that is of eternity.

Grant me, O Lord, to be prepared for death, to stand in awe of judgment, to escape from hell, and to attain to Heaven; through Jesus Christ our Lord. Amen.

O Saviour of the world, Who by Thy Cross and Precious Blood hast redeemed me, save me and help me, I humbly beseech Thee, O Lord. Amen.

Litany of our Lord Present in the Holy Eucharist.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
O Christ, hear us.
O Christ, graciously hear us.

God the Father, Creator of the world;
Have mercy upon us.
God the Son, Redeemer of mankind;
Have mercy upon us.
God the Holy Ghost, Perfecter of the Elect;
Have mercy upon us.
Holy Trinity, Three Persons, one God;
Have mercy upon us.

Jesu, God and Man, in Two Natures, and One Divine Person;

Have mercy upon us.

Jesu, our Wonderful God, Who vouchsafest to be mystically present upon the Altar when the Priest pronounces the words of Consecration;

Have mercy upon us.

Jesu, our Heavenly Physician, Who vouchsafest to descend from Thy Palace of immortal bliss to our houses of clay, to visit us on beds of sickness, and to give Thyself to comfort our sorrows;

Have mercy upon us.

Jesu, our Incomprehensible God, Who, though the Heaven of Heavens cannot contain Thee, art pleased to dwell among men;

Have mercy upon us.

Jesu, our Sovereign King, Who, though Thy Throne is attended by glorified Spirits, yet declinest not the service of men;

Have mercy upon us.

Jesu, our glorious God, Who sittest at the Right Hand of Thy Eternal Father, adored by innumerable Angels, and encompassed with the splendours of inaccessible light;

Have mercy upon us.

Jesu, our gracious God, Who, condescending to the weakness of our nature, coverest Thy glory

under the familiar Forms of Bread and Wine, and so givest Thyself to miserable sinners;

Have mercy upon us.

Jesu, our Merciful God, Who, concealing the brightness of Thy Majesty under these low and humble Veils, invitest us to approach unto Thee, to lay open our miseries before Thy eyes, and to deliver our petitions into Thy hands;

Have mercy upon us.

Jesu, our Pitiful God, Who to communicate Thy Divine Nature to sinners, humblest Thyself to descend into our hearts, and by an inconceivable Union to become One with us;

Have mercy upon us.

Jesu, the Bread of Life, Which comest down from Heaven, of Which whosoever eats shall live for ever;

Have mercy upon us.

Jesu, the Heavenly Manna, Whose sweetness nourisheth Thine elect in the desert of this world;

Have mercy upon us.

Jesu, the Food of Angels, Whose sweetness filleth our hearts with Celestial joys;

Have mercy upon us.

Jesu, the Lamb without spot, Who, once sacrificed, but continually offered, yet art alive for evermore; Who art continually consumed, yet still remainest Perfect;

Have mercy upon us.

Jesu, the Good Shepherd, Who layest down Thy Life for thy Sheep, and feedest them with Thine own Body;

Have mercy upon us.

Jesu, Who, in this August and Venerable Mystery, art Thyself both Priest and Victim;

Have mercy upon us.

Jesu, Who, in the Sacred Memorial of Thy Death, hast consummated all Thy wonders into one stupendous miracle;

Have mercy upon us.

Jesu, Who, in this Adorable Mystery, hast contracted all Thy Blessings into one inestimable Bounty;

Have mercy upon us.

Jesu, Who, by this blessed Fruit of the Tree of Life, restorest us again to immortality;

Have mercy upon us.

Jesu, Who, by becoming Thyself our Daily Food in this life, preparest us to feed on Thee for ever in the next;

Have mercy upon us.

Jesu, Who in this Divine Banquet givest us possession of Thy grace here, and a certain pledge of our glory hereafter;

Have mercy upon us.

Jesu, Who art the Way, the Truth, and the Life, and through Whom alone we approach the Father;
Have mercy upon us.

Spare us, Good Lord;
And pardon our sins.

Spare us, good Lord;
And hear our prayers.

From presuming to measure the depth of Thy Almightiness by the short line of human reason;
Good Lord, deliver us.

From presuming to interpret the unsearchable secrets of Thy will by the fallible rule of man's judgment;
Good Lord, deliver us.

From all distraction and irreverence when present at this awful Sacrifice;
Good Lord, deliver us.

From neglecting to approach Thy Holy Table, and from coming to It unprepared;
Good Lord, deliver us.

From an unworthy and fruitless reception of this adorable Mystery;
Good Lord, deliver us.

From all hardness of heart, and ingratitude for so unspeakable a Blessing;
Good Lord, deliver us.

By Thine irresistible Power, which changeth the course of Nature, as Thou willest;

Good Lord, deliver us.

By Thine unsearchable Wisdom, which disposeth all things in perfect order;

Good Lord, deliver us.

By Thine Infinite Goodness, which freely bestoweth Thyself in this incomprehensible Mystery;

Good Lord, deliver us.

By Thy most Sacred Body broken for us, and really given to us in the Holy Communion;

Good Lord, deliver us.

By Thy most Precious Blood poured out for us on the Cross, and really given unto us in the Cup of Blessing;

Good Lord, deliver us.

We sinners most humbly beseech Thee;

To hear us, O Lord Jesu Christ.

And that it may please Thee to grant,

That we may always believe nothing more reasonable than to submit our reason unto Thee;

We beseech Thee to hear us, Good Lord.

That by this sacred Oblation we may acknowledge Thine infinite perfections in Thyself, and Thy supreme dominion over all things;

We beseech Thee to hear us, Good Lord.

That by this adorable Sacrifice we may acknow-

ledge our perpetual dependence upon Thee, and our absolute subjection to Thy will;

We beseech Thee to hear us, Good Lord.

That we may ever magnify Thy goodness, Who, having no need of us, hast set forth such endearing motives to make us love Thee;

We beseech Thee to hear us, Good Lord.

That we may thankfully comply with Thy gracious desire of being united to us, by a fervent desire of being made one with Thee;

We beseech Thee to hear us, Good Lord.

That before we approach the Banquet of Divine Love, we may endeavour to be reconciled to Thee, and to be in perfect charity with all the world;

We beseech Thee to hear us, Good Lord.

That at the moment of receiving Thy Sacred Body and Thy Precious Blood, our souls may dissolve in reverence and love, to attend on and entertain so Glorious a Guest;

We beseech Thee to hear us, Good Lord.

That returning from the Holy Eucharist, we may collect all our thoughts to praise and bless Thee, and strive to live after Thy commandments;

We beseech Thee to hear us, Good Lord.

That, by this Heavenly Medicine, our heart may be healed of all infirmities, and our will strengthened against all relapses;

We beseech Thee to hear us, Good Lord.

That, as by faith we adore Thee Present beneath the sacred Veils, we may hereafter behold Thee, face to Face, and evermore be glad with the joy of Thy Countenance;

We beseech Thee to hear us, Good Lord.

O Lamb of God, That takest away the sins of the world;

Have mercy upon us.

O Lamb of God, That takest away the sins of the world;

Have mercy upon us.

O Lamb of God, that takest away the sins of the world.

Grant us Thy peace.

O Christ, hear us.

O Christ, graciously hear us.

Let us pray.

O GOD, Who in this marvellous Sacrament hast left us a Memorial of Thy Passion; Grant us, we beseech Thee, so to venerate the Sacred Mysteries of Thy Body and Blood, that we may ever feel within ourselves the fruit of Thy Redemption, Who livest and reignest with the Father in the Unity of the Holy Spirit, God, for ever and ever. Amen.

O ALMIGHTY GOD, Who in the midst of Thine earthly Paradise didst set the tree of life, and *Who in* Thy Church hast provided that the Living

Bread, the Bread of Life, should be broken in plenty, grant that this heavenly Nourishment which I, a wretched sinner, have received, may not be unto me for judgment and condemnation, but for the preservation of my body and soul unto everlasting life, through Jesus Christ our Lord. Amen.

O ALMIGHTY GOD, Who didst cause the destroying angel to spare Thy people whose door-posts were sprinkled with the blood of the Paschal Lamb, grant, of Thy mercy, that the doors of my lips, which have received the Sacrament of the Body and Blood of Thy dear Son, may be kept by Thy mighty power, that so all my words may be directed to Thy glory, through the same Jesus Christ our Lord. Amen.

O GOD, who feedest us Thy children with the true Manna, the Living Bread from Heaven, grant, I beseech Thee, that this precious Food, which I have received, may be unto me a protection against my spiritual enemies, may give me strength and support in all my trials, and victory over my besetting sins, that so I may reach that land where is neither hunger nor thirst, through Jesus Christ our Lord. Amen.

O GOD, Who through the ministry of Thy holy angels, didst so marvellously refresh Elijah in the desert, that he went in the strength of that meat

unto Horeb, the mount of God, grant unto me, whom thou hast marvellously refreshed with the Body and Blood of Thy dear Son, that I may pass safely through the temptations and trials of this desert, the world, until I come to Thy holy hill and to Thy dwelling; through Jesus Christ our Lord. Amen.

Thoughts before Communion.

Who is He that comes?

Jesus Christ, the Fountain of Living Water, springing up into eternal life. He comes, hidden, putting aside His Eternal Majesty in all the perfectness of His crucified Humanity from the Throne of His Glory.

To whom does He come?

To my unfaithful soul, which is ever forsaking Him.

Why does He come?

To rouse my soul from its state of torpor, and to teach me the misery of those who live in this world without seeking to follow His perfect Light.

Thoughts after Communion.

Where is He now?

He has entered thy heart under the Veil of this Sacrament.

His delight is to dwell there.

He will be the companion of thy life, and will never leave thee, unless thou drive Him from thee.

Abide with Him therefore, and do not leave Him, but worship Him, love Him, gaze on Him, speak to Him, listen to Him, and whatsoever He saith unto thee, do it.

He is in the Cross which He gives thee daily to bear as the token of His love. He is in those around thee.

Minister to them in their labours, forgive their faults, bear with their infirmities, make excuses for their weaknesses.

He is in Heaven, there where the God of gods is seen in Zion, there where thou shalt one day see Him, there where thou wilt be satisfied with the fulness of joy for ever.

Remember in all work, in all trial, in all sorrow, Who it is that has come to dwell in thy heart, and ask Him to comfort thee, to work for thee, to help thee all day long.

Meditation after Communion.

RECOLLECT, O my soul, where thou hast been, and what thou hast been doing? Thou hast been with the Lord of Life, and before God and the Holy Angels and men thou hast acknowledged Him, and devoted thyself to His obedience. Re-

member that there may be but a few days before thou mayest appear at the Tribunal of Him Who hath now entertained thee at His Table. The next sight thou mayest have of Him may be on His Throne as One That is ready to judge the quick and the dead. With what affection has the Death of the Lord been now remembered by thee? Hast thou as sincerely renounced all thy evil ways, and afresh consecrated thyself to the Life of Christ, as thou hopest to be saved? It concerns me nearly, O my soul, to keep Him ever in my thoughts, and to express Him in my life, that when He comes, He may see Himself in me, and behold His own Image in righteousness and true holiness engraven on my heart. What art thou then doing, O my soul? This is not a time to be lost; this time is precious, since thou mayest now obtain all the graces which are necessary for thee. Cast away then every other thought, enliven thy faith, open wide thy heart, and demand with confidence whatever thou pleasest.

Dost thou not hear Jesus saying to thee, "What wilt thou have Me to do for thee? I am come that I may enrich thee, and satisfy the desires of thy heart; ask then with confidence, and thou shalt have whatever thou wilt."

Ah! my sweet Jesus! since Thou art come to me, in order to bestow Thy graces upon me, and

wishest me to ask for them, I do not crave either riches, honours, or pleasures: what I want, and what I entreat Thee to grant me, is a great sorrow for the injury which I have done Thee by my sins. Enlighten my understanding also, that I may clearly discover the vanity of all human things, the value of Thy Love, and of all those perfections which render Thee so worthy of being loved. Purify my heart, and disengage it from all worldly affections. Give me a heart entirely conformable to Thy Holy Will, a heart which may study in all things Thy Holy Will, and may aspire after nothing but the love of Thee.

These favours, which I ask, are more than I deserve; but Thou, O Jesus, hast merited them for me. I crave them, therefore, through Thy Divine merits, and through the love which Thou entertainest for Thy Eternal Father.

To this you may add petitions for any particular grace either for yourself or others.

O Eternal Father, God of infinite Mercy! Jesus Christ, Thy Divine Son, has assured us, that whatever we ask in His Name, Thou wilt grant it to us. For the love then of Thy Dear Son, Whom I have this day received, hear my petitions, and grant what I ask. Amen.

On Spiritual Communion.

"But if a man, by reason of any just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed His blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth."—Third Rubric, Communion of the Sick.

Though we may not receive the Lord Sacramentally more than once a day, He may, nevertheless, be received spiritually every hour and every moment.

Spiritual Communion is the calling into exercise of the most excellent acts of faith, namely, of hope, and of charity, by which, when deprived of the actual participation of the Sacrament, the effects of the Sacrament, that is, Union with Christ, may be obtained.

This Spiritual Communion is of great power and benefit, so that it often brings no less fruit and grace than to many does the Sacramental Communion itself; whence it may be inferred of how great account it ought to be to us, especially since it may be renewed oftentimes in the same day, and never without an accession of grace and charity.

Preparation for Spiritual Communion.

1. We must awaken in us a living and true faith as to this Sacrament, which may be supported by thoughts of the Divine Power, Wisdom, Goodness, and Truth.

2. Add to this the exercise of hope. For what should the good and merciful God, Who hath given Himself, refuse? What can He not do for us, although not present in the body, He Who, while absent, cured the Centurion's servant, and many others?

Lastly, stir up love, and with an ardent desire of heart, pant and long for Christ, as for a living Fountain, of which whoso drinketh shall never thirst. Long, therefore, to be united and incorporated with Christ by the virtue of His Body and Blood; that being made one spirit with Him, thou mayest never be separated from Him.

A Prayer for Spiritual Communion.

Behold, I kneel, poor and needy, at the Table of the Great King, and my most loving Father, at Thy Table, O Christ Jesu; and since I may not now receive Thee sacramentally, I say with the Centurion, whose servant, as many others also, Thou didst heal when absent, "Lord, I am not

worthy that Thou shouldest come under my roof; but speak the word only, and Thy servant shall be healed." Enter, I pray Thee, into my soul, and cleanse it from its evils and imperfections (N), and adorn it with virtues and excellences (N); feed it with Thy Body and Blood; that, though unworthy, it may eat from its Master's Table, and be fulfilled with the richness and fulness of Thy Heavenly Benediction for ever and ever. Amen.

Another Prayer.

O Lord Jesu, I acknowledge that Thou art the True Bread which didst come down from Heaven to feed us with Thine own Self.

I believe that in Thee are hidden infinite treasures of spiritual gifts, and the largest richness of grace, all which my poor and needy soul panteth ardently to partake.

I believe the word which Thou hast spoken, He that eateth Me shall live by Me. Behold, O Living Bread, I, wretched that I am, well-nigh perishing with hunger and cold, exposed to many infirmities, I approach to Thee, that eating Thee I may more fully and more truly live by Thee, may be gathered unto Thee, and cherished by Thee. I trust that Thou wilt not loathe my unworthiness, weakness, and want. I do most truly confess that I am not worthy that Thou shouldest come under my roof;

but I know and believe with the Centurion, that Thou, even when absent, that is, without Sacramental Communion, canst with one word, heal, enrich, and sanctify me. For if the gazing on the brazen serpent had such efficacy, that it had power to heal those bitten by fiery serpents, shall not the faith whereby I contemplate Thee have more power to heal the bites of the infernal serpent? It was the type, Thou, the Truth; it, the shadow, Thou, the Substance. If the touch of the hem of Thy garment would expel incurable diseases, what may it not avail to touch Thy All-Holy Body and Thy Divine Blood, if not by my body, yet by my mind, through longing and earnest trust?

If the shadow of Thy disciple Peter could drive away all diseases of the body, what sickness of the soul shall be able to stand its ground, and not rather give place, instantly, before the Brightness of Thy Divine Majesty?

Come therefore to me, O Lord, and heal my sin-sick soul, appease its hunger, strengthen its weakness. Thou, Who by the will of the Father, and the co-working of the Holy Ghost, hast by Thy Death given life unto the world, quicken me, feed me, sanctify me, by this Thy All-Holy Body and Blood; deliver me from all sin, make me ever to cleave to Thy commandments, and never let me be separated from Thee. Amen.

Another Prayer.

O SAVIOUR, worthy of all love, Who wert the perpetual Object and reigning Desire of the ancient Patriarchs and Prophets, and of all the Saints of the Old Testament, who sighed incessantly for Thine Incarnation, come into my soul, which burns with the desire of receiving Thee, and of being united with Thee, as the Author of my salvation and the Source of all good. Come and destroy within me the tyranny of sin and self-love, and establish there the reign of Thy grace and charity. I am unworthy to partake really of Thy Body and Blood; but, in Thy mercy grant me to partake of Thy Spirit and of Thy virtues through the desire I have to receive Thee in the most Holy Sacrament. No, my Jesus, I cannot leave Thee, nor live without Thee. Thou only canst satisfy my heart, and make me happy. Come then, O Lord, and purify my heart from all attachment to myself, or to creatures; my heart, which was made but to love Thee, to possess Thee. Thou only canst satisfy it, and all that is not Thou is as nothing. O God, worthy of all love, O living God, O God, Who art Love, can I know Thee and not love Thee? love Thee, and not burn with desire to receive Thee on earth, and to see and possess Thee in Heaven?

Even so come, Lord Jesus. Amen.

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HYMNS

FOR

HOLY COMMUNION.

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PSALM XXIII.

THE LORD is my Shepherd: therefore can I lack nothing.

He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

He shall convert my soul: and bring me forth in the paths of righteousness, for His Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff comfort me.

Thou shalt prepare a Table before me against them that trouble me: Thou hast anointed my head with oil, and my cup shall be full.

But Thy loving-kindness and mercy shall follow me all the days of my life: and I will dwell in the House of the Lord for ever.

BEFORE COMMUNION.

Lo ! the Angels' Food is given
To the pilgrim who hath striven ;
See the children's Bread from Heaven,
  Which on dogs may ne'er be spent :
Truth, the ancient types fulfilling,
Isaac bound, a victim willing,
Paschal Lamb, its Life-Blood spilling ;
  Manna to the fathers sent.

Very Bread, Good Shepherd, tend us ;
Jesu, of Thy Love befriend us ;
Thou refresh us, Thou defend us,
Thine eternal goodness send us
  In the land of life to see :
Thou Who all things canst and knowest,
Who on earth such Food bestowest,
Grant us with Thy Saints, though lowest,
Where the Heavenly Feast Thou showest
  Fellow-heirs and guests to be. Amen.

I.

ACCORDING to Thy gracious word,
  In deep humility,
This will I do, my dying Lord ;
  I will remember Thee.

Thy Body, broken for my sake,
  My Bread from Heaven shall be ;
The Cup, Thy precious Blood, I'll take,
  And thus remember Thee.

When to the Cross I turn mine eyes,
  And gaze on Calvary,
O Lamb of God, my Sacrifice,
  I must remember Thee:

Remember Thee, and all Thy pains,
  And all Thy love to me;
Yea! while a breath, a pulse remains,
  I will remember Thee.

And when these failing lips grow dumb,
  And mind and memory flee,
When Thou shalt in Thy kingdom come,
  Jesu! remember me.

To Thee, O Jesu, Light of Light,
  All praise and glory be;
To God the Father Infinite,
  And, Holy Ghost, to Thee. Amen.

II.

I AM not worthy, Holy Lord,
  That Thou shouldst come to me;
Speak but the word: one gracious word
  Can set the sinner free.

I am not worthy; cold and bare
  The lodging of my soul;
How canst Thou deign to enter there?
  Lord, speak, and make me whole.

I am not worthy; yet, my God,
  How can I say Thee nay?
Thee, Who didst give Thy Flesh and Blood
  My ransom price to pay.

O come! in this sweet morning hour,
  Feed me with Food Divine,
And fill with all Thy love and power
  This worthless heart of mine. Amen.

III.

BREAD of the world, in mercy broken,
Wine of the soul, in mercy shed,
By Whom the words of life were spoken,
And in Whose death our sins are dead.

Look on the hearts by sorrow broken,
Look on the tears by sinners shed,
And be Thy Feast to us the token
That by Thy grace our souls are fed. Amen.

IV.

BREAD of Heaven! on Thee we feed,
For Thy Flesh is Meat indeed;
Ever let our souls be fed
With this true and living Bread.
Day by day with strength supplied
Through the life of Him Who died.

Vine of Heaven! Thy Blood supplies
This blest Cup of sacrifice.
Lord! Thy wounds our healing give,
To Thy Cross we look and live;
Jesu, may we ever be
Rooted, grafted, built on Thee. Amen.

V.

ONCE, only once, and once for all,
His precious life He gave;
Before the Cross our spirits fall,
And own it strong to save.

"One offering, single and complete,"
With lips and heart we say,
But what He never can repeat
He shews forth day by day.

For, as the Priest of Aaron's line
  Within the Holiest stood,
And sprinkled all the mercy-shrine
  With sacrificial blood;

So He, Who once atonement wrought,
  Our Priest of endless power,
Presents Himself for those He bought
  In that dark noontide hour.

His manhood pleads where now It lives
  On heaven's eternal Throne,
And where in mystic rite He gives
  Its Presence to His own.

And so we shew Thy death, O Lord,
  Till Thou again appear;
And feel, when we approach Thy Board,
  We have an Altar here.

All glory to the Father be,
  All glory to the Son,
All glory, Holy Ghost, to Thee,
  While endless ages run. Amen.

VI.

JESU, Thou Joy of loving hearts!
  Thou Fount of Life! Thou Light of men!
From the best bliss that earth imparts
  We turn unfilled to Thee again.

Thy truth unchanged hath ever stood;
  Thou savest those that on Thee call;
To them that seek Thee, Thou art good,
  To them that find Thee, All in all.

We taste Thee, O Thou Living Bread,
  And long to feast upon Thee still;
We drink of Thee, the Fountain-Head,
  And thirst our souls from Thee to fill.

Our restless spirits yearn for Thee,
  Where'er our changeful lot is cast;
Glad when Thy gracious smile we see,
  Blest when our faith can hold Thee fast.

O Jesu, ever with us stay;
  Make all our moments calm and bright;
Chase the dark night of sin away;
  Shed o'er the world Thy Holy Light.
Amen.

VII.

THE King of Love my Shepherd is,
  Whose goodness faileth never;
I nothing lack if I am His,
  And He is mine for ever.

Where streams of living water flow
  My ransomed soul He leadeth,
And where the verdant pastures grow
  With food celestial feedeth.

Perverse and foolish oft I strayed,
  But yet in love He sought me,
And on His shoulder gently laid,
  And home, rejoicing, brought me.

In death's dark vale I fear no ill
  With Thee, dear Lord, beside me;
Thy rod and staff my comfort still,
  Thy Cross before to guide me.

Thou spread'st a Table in my sight;
  Thy Unction grace bestoweth;
And oh, what transport of delight
  From Thy pure Chalice floweth!

And so through all the length of days
  Thy goodness faileth never;
Good Shepherd, may I sing Thy praise
  Within Thy house for ever! Amen.

VIII.

THOU standest at the Altar,
Thou offerest every prayer;
In faith's unclouded vision
We see Thee ever there.

Out of Thy Hand the incense
Ascends before the Throne,
Where Thou art interceding,
Lord Jesu, for Thine own.

And through Thy Blood accepted
With Thee we keep the Feast;
Thou art Thyself the Victim,
Thou art Thyself the Priest.

We come, O only Saviour,
On Thee, the Lamb, to feed;
Thy Flesh is Bread from Heaven,
Thy Blood is Drink indeed. Amen.

IX.

JESUS, tender Shepherd,
Caring for Thine own,
Thou hast called us gently
To Thine Altar Throne.
To the Choir of Angels,
To the Throne on high,
To the Saints in glory,
Far beyond the sky.

Jesus, tender Shepherd,
In the pastures green,
Near the tranquil waters,
Thou art ever seen.
But below in mercy
Thou to our dim eyes
Shew'st the endless glories
Bright in Paradise.

Jesus, tender Shepherd,
  All who follow Thee
Shine in snowy raiment,
  Bright with purity,
Bright above all brightness,
  With Thy Holy Love,
With all kindness tender,
  As the Hosts above.

So whene'er Thou call us
  To Thine Altar Throne,
May we ever seek Thee
  Through Thy grace alone;
Casting all behind us
  In the Pearl unpriced,
In Thy Mystic Presence,
  In Thyself, O Christ.

X.

Now with lowly adoration
  Seek we Jesus' Altar Throne;
All things of the world forgotten,
  Rest we here with Christ Alone;
See the Spotless Body offered,
  See the Precious Blood outpoured,
Know by faith the wondrous Presence,
  Hail with joy our hidden Lord.

Seek we Jesus? Angel voices
  Tell us softly, All is well;
Naught can harm us, as we seek Him,
  Cometh bliss which none can tell;
He to us is manifested,
  Though we weep in sorrow lone,
Calling us by name most gently,
  Rolled away the sealed stone.

Seek we Jesus? We shall find Him:
  Hark! He crieth, "Come to Me,
All ye weary, heavy laden,
  Rest and peace and joy to see."
So we come, dear Lord, before Thee,
  Seek Thee at Thine Altar-Throne,
All things of the world forgotten,
  Rest we here, with Thee Alone.

Seek we Jesus? Here He dwelleth,
  Here His special grace we hail;
Thou, O Christ, Thyself art hidden
  Neath the Eucharistic veil.
Soon, O soon, may we behold Thee,
  When the mists have rolled away,
Circled with Thy Holy Angels
  In the never-ending Day.

But till then we bow before Thee,
  At Thy Holy Altar-Throne,
All things of the world forgotten,
  Worship Thee, our Lord Alone.
Praise we with Thy Saints in glory,
  And the countless Angel host,
God the Three in One Most Mighty,
  Father, Son, and Holy Ghost.

THANKSGIVING.

ALLELUIA! sing to Jesus!
  His the Sceptre, His the Throne:
Alleluia! His the triumph,
  His the victory alone.
Hark! the songs of peaceful Sion
  Thunder like a mighty flood;
Jesus out of every nation
  Hath redeemed us by His Blood.

Alleluia! not as orphans
  Are we left in sorrow now:
Alleluia! He is near us,
  Faith believes nor questions how.
Though the cloud from sight received Him
  When the forty days were o'er,
Shall our hearts forget His promise,
  "I am with you evermore"?

Alleluia! Bread of Angels,
  Thou on earth our Food, our Stay:
Alleluia! here the sinful
  Flee to Thee from day to day.
Intercessor, Friend of sinners,
  Earth's Redeemer, plead for me,
Where the songs of all the sinless
  Sweep across the crystal sea.

Alleluia! King Eternal,
  Thee the Lord of lords we own:
Alleluia! Born of Mary,
  Earth Thy footstool, Heaven Thy Throne.
Thou within the veil hast entered,
  Robed in flesh, our great High Priest;
Thou on earth both Priest and Victim
  In the Eucharistic Feast.

Alleluia! sing to Jesus,
  His the Sceptre, His the Throne:
Alleluia! His the triumph,
  His the victory alone.
Hark! the songs of peaceful Sion
  Thunder like a mighty flood;
Jesus out of every nation
  Hath redeemed us by His Blood. Amen.

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Thanks be unto God for His
Unspeakable Gift.

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